

M. PERKINS, HIS EX-
hortation to Repentance, out
of Zephaniah: Preached in 2. Ser-
mons in *Sturbridge Faire.*

TOGETHER WITH TWO
Treatises of the Duties and Dig-
nitie of the *Ministrie*: Delivered
publicly in the Vniuersitie
of *Cambridge.*

With a Preface præfixed touching
the publishing of all such workes of his
as are to be expected: with a Catalogue
of all the particulars of them, diligently
peruled and published, by a Preacher
of the Word.

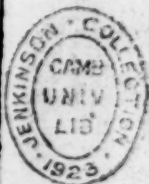
Prouerbs 28, 13.

*Hee that hideth his sinnes shall not prosper,
But he that confesseth and forsaketh them
shall finde mercy.*

LONDON

Imprinted by T. C. for *William Welby*, and
are to bee sold at his Shop in *Pauls*
Church-yard, at the signe of
the *Grey-hound.*

1605.



M. PERKINS, HIS EX.

Commissioner to the Legislature, and
of the State of New York, in a
letter to the Honorable

TOGETHER WITH TWO

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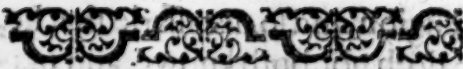
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LONDON

Printed by T. C. for W. B. and
to be sold at his Shop in Fleet
Street, near the Temple

1807



To the right worshipfull, my
 very worthie and *Christian* friend,
 Syr William Gee, Knight, one of his
 Maiesties Honourable Counsell in
 the North, Recorder of the Towne
 of *Bewerley, and Hull, and one of his Maie-*
 sties Iustices of peace in the Eastriding
 of the Countie of Yorke, a true friend
 of learning, and pietie, and to the vertuous,
 and religious Lady his wife, Grace and
 peace from God &c.



Mongst the many
 reasons (Worshipful
 Syr,) which haue
 perswaded mee that
 Poperie cannot bee
 the true religiō, this
 is not the least; the in-
 sufficiency of their doctrin of faith &
 repētance: which two things though
 they be the chiefe & principal points
A 4
 in Religion,

The Epistle

*Canitius
in Cate-
chismo.*

*Costerus in
Enchiridio.*

*Corradus.
Nauarrus.
Loper Sai-
rus.*

*Hallus.
Grassius,
& many o-
ther.*

in Religion, and so necessarie that he,
who doth not, both knowe, and pra-
ctise them aright, can neuer be saued
yet I dare auouch, that the faith and
repentance of the Romish Church,
as they are taught by many of the
best approued Papists, are no better
then such a faith, and such a repen-
tance as an hypocrite, and a very re-
probate may attaine vnto: Indeed, to
insist vpon repentance onely (they
make many faire florishes, they call it
penance, they make it a sacrament, &
say it is a boord that saues a man after
shipwrack, and write great volumnes
of it, and of confession, and of Cases of
conscience, (as you good Syr in your
owne reading know better then I) &
yet alas, when all is done, it is but a
shadow of repentance; and indeede
how can they teach aright the doc-
trine of repentance: which erre so
fowly in setting downe the iustice of
God, and the vilenes of sin, which 2.
points

Dedicatorie.

points a man must know, else he will neuer repent : but Poperie misconceiuing the iustice of God, teaching it not to bee infinite in as much as it needes not an infinite satisfaction, & misconceiuing the nature of sin, teaching euery sin not to bee damnable, nor to offend Gods Infinite iustice, saying (I say) in these 2. how is it possible they should conceiue aright the nature of repentance ? by which a man seeing his sins, their foulenesse their punishment, and his own misery by them, confesseth them, bewails them, fearing Gods iustice, flyeth from it, and craues forgiuenesse of his mercie, and lastly purpo'eth, & indeuoureth to leaue them all, and to leade a newe life. The serious consideration hereof, hath often made me wonder, why many Popish treatises being in some sort exhortations to repentance should be so accounted of, as they are by some: for though I confesse there
are

The Epistle

are in some of them, good and holysome meditations, and many motiues to mortification, and good life, yet would I gladly learne of any man but this one thing, how those exhortations can be pithie, or powerful, sound or any way sufficient to moue a man to repentance, when as, not those bookes, nor all Poperie is able to teach a man sufficiently what true repentance is.

If any man reply: I will therefore learne the doctrine out of the Protestants bookes, and vse the Papists for exhortation onely: I then answered, is it not a more compendious, and conuenient, and a lesse scandalous course, to seeke exhortations out of such writers, as do teach the doctrine aright? nay I doubt how it is possible to finde a powerfull exhortation to repentance in any Papist, who erres in the Doctrine: the reason is manifest, because Doctrine is the ground
of

Dedicatorie.

of exhortation : and if the doctrine be vnfound, how can the exhortation, be any better. Let vs therefore leaue these muddie puddles, and fet our water at the fountaine: the water of life, at the fountaine of life, I mean the doctrine of faith, and repentance at the written word of God, and at such mens writings as are grounded therevpon, and agreeable thereunto. *Deering*

Now, amongst those many instruments of God, who haue laboured with profit in this great point of Religion : namely repentance, drawing their doctrine out of the two brests, of the 2. Testaments of Gods booke, I may well say, (to say no more,) that this man of God Maister *Perkins*, deserues to haue his place : whose labours, whilst he liued, and his yet liuing labours, what they deserue, I had rather others should proclame, then I once name : who professe my selfe to bee one of those many, who
may

*Grenham,
Bradford.
and many
other.*

The Epistle.

may truly say, that by the grace of God & his good meanes principally, I am that I am: But leaning him in that glorious mansion, which Christ the Lord of the Haruest hath prepared for him: and now giuen him. I returne to my selfe, and doe humbly praise the Lord of heauen, who gaue mee my time in the Vniuersitie, in those happie dayes, wherein (beside many other worthy men of God, whereof some are false asleepe, and some remaine alieue vnto this day) this holy man did spend him self like a Candle to giue light vnto others:

The scope of all his godly ende-
uours was to teach *Christ Iesus*, and
him crucified, and much laboured
to moue all men to repentance, that
as our knowledge hath made Popery
ashamed of their ignorance: so our
holy liues might honour our holy
profession. And as repentance was
one of the principal ends, both of his
conti-

Dedicatorie.

continuall preaching and writing:
soe specially and purposely hath hee
twise dealt in that Argument.

First, in his Treatise of Repentance:
published 1592. wherein briefly (as
his manner was) but soundly, pithily,
and feelingly, hee layeth downe the
true doctrine, and the very nature of
repentance: and after the positive
doctrine, hee toucheth some of the
principall controuersies and difficul-
ties in that doctrine, but afterwards
thinking with himselfe, that hee had
not seriously and forcibly enough,
vrged so great & necessarie a Lesson
as Repentance is, therefore shortly
after, being desired and called to the
duty of preaching, in that great, & ge-
neral assembly at *Sturbridge. Faire*, he
thought it a fit time: for this necessary
and generall exhortation to Repen-
tance: to the intent, that as wee were
taught the doctrine of Repentance,
in the former treatise: so in these ser-
mons

The Epistle.

mons we might bee stirred vp to the practise of it. And certainly, (Good Sir:) I iudge there could haue beene no matter, more fit for that assembly then an exhortation to repentance, for as the audience was great and general, of all sorts, sexes, ages and callings of men, and assembled out of many corners of this kingdom so, is this doctrine generall for all: some doctrines are for Parents, some for children, some for schollers, some for trade-men, some for men, some for women, but repentance is for all: without which, it may bee said of all, and euery one of age, not one excepted: No Repentance, no saluation. These Sermons being in my hands, and not deliuered to mee from hand to hand, but taken with this hand of mine, from his owne mouth, were thought worthy for the excellencie, & fit for the generallity of the matter, to be offered to the publique veiue:

Dedicatorie.

I haue also other workes of his in my hands: of which (being many,) I confesse my selfe, to be but the keeper for the time, taking my selfe bounde to keepe them safely, to the benefite of Gods Church, of whose treasure vpon earth I make no questiō, but they are a part: and I hartily desire you (my godly friends) & all other faithfull Christians to solícite the Lord in prayer for me, that I may faithfully discharge my selfe of that great charge which in this respect lyeth vpon me: and that his grace and blessing may be on mee, and all others, who are to be employed in this seruice, wherein (had the Lord so pleased) wee could heartily haue wished neuer to haue bin employed: but that his life might haue eased vs of the labour: and that as I begin with this, so I, or some other better able (which I rather desire) may goe forward, vndertaking the weight of this great burthen, and
not

The Epistle

not faint, till he haue made a faithfull account to the Church of God, of all these Jewels deliuered to our trust.

And now these first frutes of my labours, in another mans vineyard, as also all that hereafter doe or may follow, I humbly consecrate to the blessed Spouse of *Christ Iesus*, the holy Church of God on earth, and namely to the Church of England, our beloued mother, who may reioyce, that she was the mother of such a sonne, who in few yeares did so much good to the publique cause of religiō, as the wickednesse of many yeares shall not be able to weare out. But first of all, and especially, I present the same vn. to you (my very worth. and Christian friends) who (I must needes say) are very worrhy of it in many respects.

*Maister
Perkings,
but forty
yeares
old at his
death.*

For the matter it selfe, which is repentance, my selfe being able to testifie, that you are not heares.
but

Dedicatorie.

but doers, ripe in knowledge, & rise in the practise of repentance, inſo- much as I dare from the teſtimonie of my conſcience, and in the word of a miniſter pronounce of you, that as you haue heard and knowne this Doctrine of repentance, ſo bleſſed are you, for you doe it.

And 2. for him, who was the au- thor hereof (whoſe mouth ſpake it from the feeling of his ſoule, & whoſe ſoule is now bound vp in the bundle of life :) I know and cannot in good conſcience cōceale the great delight, you haue alwaies had in the reading of his bookes, the reuerend opinion, you had of him liuing, and how hea- uily and paſſionately, you tooke his death, and departure : therefore to cheare you vp in want of him, I ſend you here this little booke, his owne childe, begotten in his life time, but borne after his death : obſerue it well and you ſhall find it, not vnlike the

*
—

father

The Epistle

father, yea, you shall discerne in it the fathers spirit, and it doubts not, but to find entertainement with them, of whom the father was so well respected.

And for my selfe, I spare to rehearse what interest you haue in me, & al my labours, it is no more then you worthily deserue, and shall haue in me for euer: you are the fairest flowers in this garden, which in this place I after others haue planted for the Lord (or rather God by vs): And two principall pearles in that caowne, which I hope for, at the last day from the Lord my God, whose worde at my mouth you haue receiued with much reuerence, and with such profit, as if I had the like successe of my labours in others, I should then neuer haue cause to say, with the Prophet, I haue laboured in vaine, & spent my strength in vaine, but my iudgement is with the Lord, & my work with my God,
And

Dedicatorie.

And if I knewe you not, to be such
as take more delight in doing well,
then in hearing of it, I would proue at
large, what I haue spoken of you: yet
giue me leaue to say that, which with-
out open wrong, I may not conceile,
that beside your rare knowledge, and
godly zeale to religion, and other
duties of the first table to God him-
selfe: your charity & pittie to the nee-
dy distressed Christians, at home and
abroad: your mercifull dealing with
them, who are in your power; your
beneuolence to learning, and name-
ly to some in the Vniuersitie; doe all
proclaime to the world those your
due praise: which I (well knowing
your modesties) do spare once to
name: neither, would I haue said thus
much, were it not for this cold and
barren age, wherein wee liue, that so,
when our preaching cannot moue,
yet your godly examples might stirre
vp. Pardon me therefore I pray you,

The Epistle

Psal. 11. 16

Apoc. 2. 10

1. Thes. 5.

24.

and think it no wrong to you, which is a benefit to Gods Church: But goe forward in the strength of the Lord your God, & hold on in that happie course you haue begun, bee faithfull vnto the end, the Lord will giue you the Crowne of life; faithfull is hee, which hath promised, who will also doe it: proceed (good Sir) to honour learning in your selfe and others, and religion especially, which is the principall learning; and proceed both of you, to practise religion in your own persons; and in your family: hold on to shine before your family, and amongst the people, where you dwell, in zeale and holinesse: hold on hereby, still to shame popery, to stop your enemies mouthes, and to honour that holy religiō, which you professe, to gaine comfort of good conscience to your selues, & assurance of eternall reward: and lastly, to encourage me in those painefull duties which lye vpon

Dedicatorie.

vpon me : for I openly professe that
your religious zeale and loue of the
truth, with māy other good helps, are
principal encouragements in my mi-
nistry, & especial motiues vnto me, to
vndertake the charge of publicatiō, of
so many of the workes of this holy
man deceased, as may not in better
maner be done by others. But I keep
you too long from this holy exhorta-
tion following, I therefore send you
to it, & it to you, and from you to the
Church of God, for I dare not make
it to bee priuately yours and mine,
wherein the whole Church hath in-
terest, as well as we : It was preached
in the field, but it is worthy to be ad-
mitted into our hearts : I found it in
the open field, but vpon diligēt view,
finding it to bee Gods corne, and a
parcel of his holy and immortal seed,
therefore I brought it home, as good
corne deserues : And as it is Gods
corne, so in you I desire all holy chri-
stians to lay it vp in Gods garner,
* 3 that

The Epistle

that is in their hearts and soules.

And thus committing this little volume to your reading, the matter to your practise: you and yours, to the blessed fauour of that God, whom you serue: and my selfe and my endeouours. to your hartie loue, and holie praiers. I take leaue: From mie studie.
August. 7. 1604.

Yours in Christ Iesus, euer assured.

WILLIAM CRASHA VVE,



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To the Christian Reader, and
especially to all such as haue any Cop-
pies of the workes of Maister
Perkins, or intend any of
them to the Presse.

Forasmuch as there hath beene lately
signification made, of diuers of M.
Perkins his workes hereafter to bee
printed, in an Epistle to the Reader pra-
mised before the Treatise of Callings,
and that signification being but generall,
might peraduenture giue occasion to some,
to set out some particulars (without the
consent of M. Perkins his assigns) as im-
perfectly as are these two bookes, intituled
The reformation of Couetousnesse,
and The practise of Faith, iustly and
truly (for ought that I see) censured in the
aforesaide Epistle: It is therefore now
thought good, to mention the particular
Treatises, and workes of his, which shall
hereafter (if God wil) be published, for the
benefite of Gods Church: I doe therefore
hereby

To the Reader.

hereby make knowne to all, whome it any way may concerne, that there were found in the studie of the deceased, and are in the hands of his Executors, or assignes, and preparing for the Presse.

1 His Expositions on the Epistle to the Galathians.

2 On the Epistle of Iude.

2 His Booke of the Cases of Conscience.

3 His Treatises, 1. Of Witch-craft.
2. Of Callings.

All these he had perused himselfe, and made them ready for the Presse, according to which Coppies by himselfe so corrected, some of them already are, and the rest will be published in due time: And hereupon we desire all men who haue Coppies of them, not to offer that wrong to that worthy man of God, as to publish any of their own, seeing the coppies hereof which are to be printed, are of his own correcting: but rather if they can helpe to make any of them

To the Reader.

them more perfect by their coppies, they may therein doe a good worke to the benefite of many, and much comfort to themselves.

And further, I doe hereby make knowne, that I haue in my handes at this present of his workes, taken from his mouth, with my owne hand, hereafter (if God wil) to be published, with the allowance of our Church, and for the benefite of his children, these particulars.

1 His Expositions or readings, on the 101. Psalme.

2 On the 32. Psalme.

3 On the 11. Chap. to the Hebrewes.

4 On the 1, 2, & 3. Chap. of the Revelation.

5. On the 5, 6, and 7. Chapters of Saint Matthew.

2 His Confutation of Camsius his little Popish Catechisme.

3 His Treatises, 1. Of Imaginations Out of Genes. 8. 2.

To the Reader.

2. Of Temptations, out of Mathew 4.

3. Of Christian equitie, out of Philippians 4. 3.

4. Of the Callings of the Ministry, out of two places of Scripture.

5. Of Repentance, out of Zephaniah, 2. 1.

Besides many other particular Sermons, and short discourses made vpon seuerall, and speciall occasions: of al which, some are already published by others, and some by my selfe: and all the rest that remaine, as they bee the Iewels of Gods Church, so did I willingly dedicate them to the publique and general good: Iudgeing it were a foule sinne in mee, or any other, to impropriate to our selues, or our owne priuate vse, the labours of This, or any other learned man, which are in my opinion, parts of the Treasurie of the militant Church: And as it were wrong to the Church, if I should conceale them, so doubtlesse were it to him & his children: If I should publish them for mine owne alone

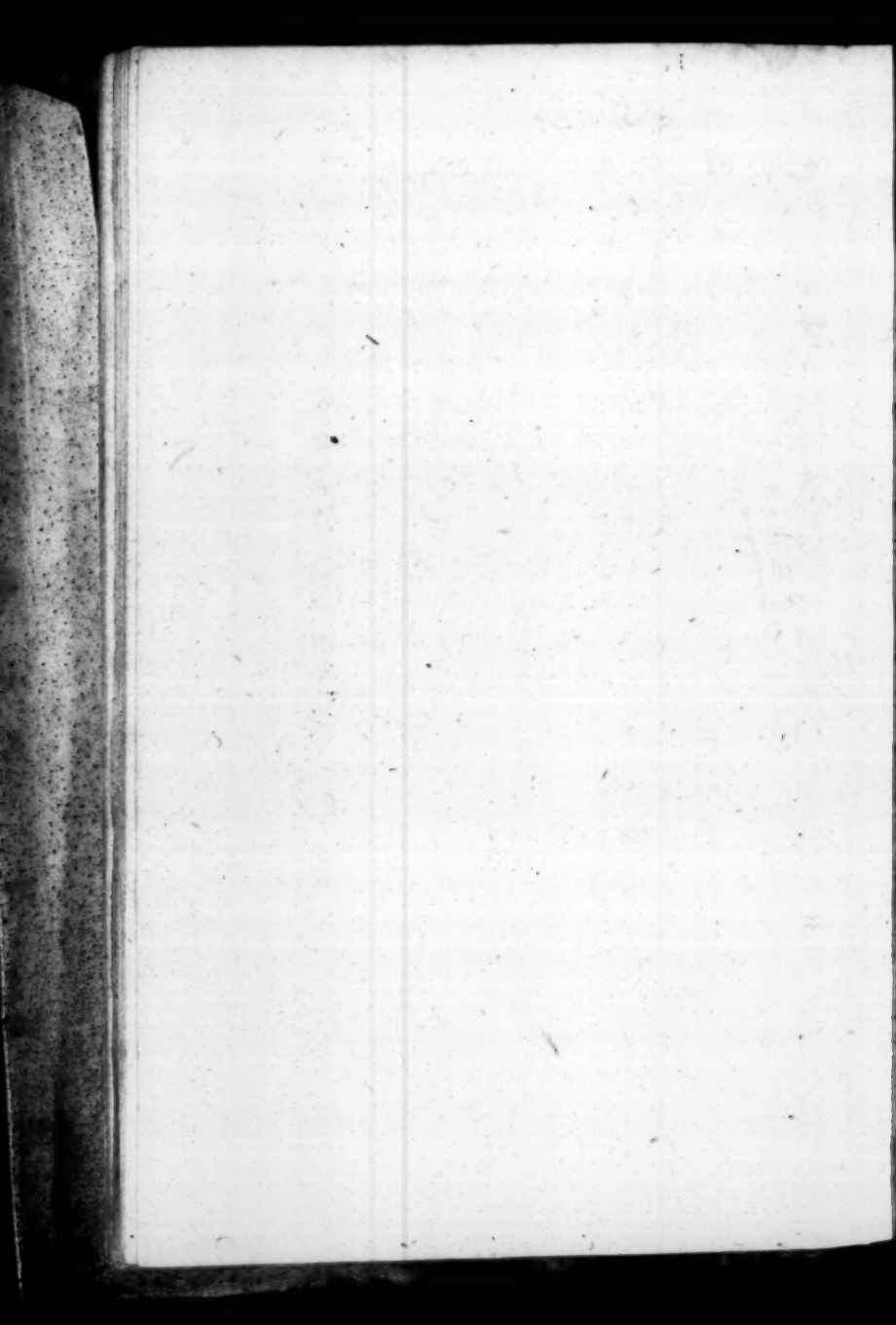
To the Reader.

lone, and not for their benefit. If I doe, I thinke it may be iustly sayde vnto mee, or whosoever doth so, Thy monie perish with thee. And what herein I haue sayd for my selfe: I know I may boldly & safely say, for his Executors or assignes, which haue or had in their hands, any of those which were found in his Studie: In the publishing of al which, as we do intend to deale truly with the Christian Reader, and not to commit any thing to the Presse, which hath not either bene written or corrected, by the Authour himselfe, or faithfully penned according to the truest Coppies taken from his owne mouth, and since by others of sufficiencie and integritie, dilligently perused: so we purpose to referre them to the benefit of the Authours wife and children, as much as may bee, wishing that vpon this Caueat, men would not be so hastie (as some haue been) to commend to the world, their vnperfect notes, vpon a base desire of a little gaine, both to hinder the common good of the Church,

To the Reader.

Church, and to defraude the said parties of their priuate benefit, to whom in all equitie and conscience, it doth principally appertaine: And desiring all who haue any perfect Coppies of such as are in my owne handes, that they would either helpe me with theirs, or rather take mine to helpe them. That by our ioynt powers and our forces layd together: the walles of this worthy building, may goe up the faster & the faster. And so I commend them all to Gods blessing, who endeuor to commend themselves, and their labours to God and to his Church

Your brother in
the Lord. W.C.



AN EXHOR-
TATION TO RE-
PENTANCE.

Zophoniah, Chap. 2. verse. 1, 2.

*Search your selues, euen search you o nation,
not worthy to be belaued: before the De-
cree come forth, and you be as Chaffe
that passeth on a day.*

THe Prophet in the
first Chapter of this
prophecy, rebuketh
the *Iewes* of three
notable crimes, *Ido-
latry, fraud, and cru-
eltye.* In this second
he exhorts them to repentance, and
withall reproveth some of their speciall
sinnes. In the three first verses he pro-
poundeth the Doctrine of Repentance,

B

and



and addeth some speciall reasons to mooue and stirre them vp to the practise of it. In propounding the Doctrine of repentance, he directs it to two sorts of men. First to the obstinate and impenitent *Jewes* in the first and second verses. Secondly, to the better sort of them, in the third. So that the summe and substance of these two first verses, is a brieue and summarie propounding of the doctrine of Repentance to the obstinate *Jewes*. The wordes containe in them 5. seuerall points, touching the doctrine of repentance.

1 The dutie to be performed, *Search:*

2 Who must be searched: *your selues.*

3 Who must doe it. The *Jewes*: who are further described to be a *nation*, not *worthy to be beloued of God*, these are in the first verse.

4. In the second verse: the time limiting them, when to repent, *before the decrees come forth*: that is, before God put in execution the iudgements which are already decreed & appointed for them.

5. A forcible reason vrging them to doe
it,

to repentance.

it which lieth hid, and is necessarily implied in the fourth point: namely, that *there is a decree against them*, which wants nothing but execution: which also shal come vnesse they repent, whereby they shal be fanned: and if they shall be found to be chaffe, they shal fly away with the winde of Gods iustice. Of all these points in order.

For the first, the holy Ghost saith; *Search your selues*. The words are commonly reade thus, *Gather your selues*, which, though it be good, for that in repentance a man gathereth himselfe, and all his wits together, which afore were disperfed, & wandred vp & down in vanity: yet I rather allow their translation who read thus; *Search, or fan your selues*; *Inimicus* but either of them may stand, because the word in the original doth cōprehend both significations; yet it seemeth that to search, or sift, fits this place better, considering the same manner of speech is afterwards continued in the word *Chaffe*: so that the meaning of the Holy Ghost seemeth to bee this: Search, try, and fanne

fanne your selues, least you bee found light chaffe, and so fly away and be consumed before the iustice of God.

Concerning this duty of searching, let vs obserue first, that the holy Ghost vrging the *Iewes* to repent, vseth not the word Repentance, but bids them search themselues: yet meaning, hee, would haue them to repent: giuing vs to vnderstand, that no man can haue true and sound repentance, but hee who hath first of all searched and examined himselfe: and this stands with good reason, for no man can repent, who first of all doth not know himselfe, and his owne wretchednesse. But no man can see into himselfe, nor knowe himselfe, but hee that doth diligently search himselfe: so that the beginning of all grace, is for a man to search and try, and fanne himselfe, that thereby he may knowe what is in himselfe: that so vpon the search, seeing his fearefull and damnable estate, hee may forsake himselfe & his owne waies and turne to the Lord. Thus speaketh the

the holy Ghost in the heartes of holy men; *Let vs search and try our waies; and make what followeth; and turne againe to the Lord:* as though there were no turning againe to the Lord, but after a searching of our selues. With this testimonie of the holy Ghost, agreeth the testimonie of al holy mens consciences, who all knowe, that the first beginning of their turning to the Lord, was a searching of themselves: Let any repentant sinner aske his conscience, and call to minde his first calling and conuersion, and he will remember that the first thing in his repentance was this; that he searched into himselfe, and looked narrowly into his waies, and finding his waies dangerous, and his case fearefull, did thereupon resolve to take a new course, and turne to the Lord for pardon and mercie, and for grace to enter into more holy, and more comfortable courses.

Lamen. 3.

The man that passeth vpon ridges of Mountains, and sides of hills, or that goeth ouer a narrow bridge, or some dan-

An Exhortation

gerous and steepe Rockes, at midnight,
feareth not, because hee seeth no daun-
ger: but bring the same man, in the
morning, and let him see the narrow
bridge, he went ouer in the night, vnder
which runnes a violent streame, and a
bottomlesse gulfe, and the daungerous
Mountaines, and rocks, he passed ouer,
and he will wonder at his owne bold-
nesse, and shrinke for feare to thinke
of it, and will by no meanes venter the
same way againe: for now hee seeth
the height of the Mountaines, the
steepnesse of the Hilles, the crag-
ginesse of the Rockes, the fearful down-
fall, and the furious violence of the
streame vnderneath, & therby seeth the
extreame daunger, which afore he saw
not: therefore he wondreth, & reioyseth,
that he hath escaped so great a daunger,
and will by no meanes be drawne to goe
that way in the day, which hee went
most carelesly in the darkenesse of the
night, but seeketh another way (though
it should be far about:) So a sinner in his
first estate, which is naturall and corrupte
(as

(as wee are bredde and borne) hath a vaile before his face: so that hee seeth nothing: the wrath of God and the curse due for sinne; Hell and damnation seeking to deuoure him, he seeth them not, although (liuing alwaies in sinne,) hee walketh in the very Iawes of Hell it selfe: and because he seeth not this fearefull daunger, therefore hee refuseth no sinne at all, but rusheth securely into all maner of sinne: the night of impenitencie, and the myst of ignorance so blinding his eyes, that he seeth not the narrow bridge of this life, from which if he slide, he fallles immediatly into the bottomlesse pit of Hell.

But when as Gods spirit hath by the light of Gods word opened his eyes & touched his heart to consider his estate, then hee seeth the fraile bridge of this narrow life, and how little a steppe there is between him and damnation; then hee seeth Hell open due for his finnes, and himselfe in the high way to it; sinne being the craggy rocke, and Hell the gaping gulfe vnder it; this life

being

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being

being the narrowe bridge, and damnation the streame which runneth vnder it: Then hee wondreth at his miserable estate, admireth the mercie of God in keeping him from falling into the bottome of hell, wondreth at the presumptuous boldnesse of his corruption, which so securely plodded on towards destruction, and being ashamed of himselfe, and these his waies, he turnes his heart to the God that saued him from these daungers; and sets himselfe into more holy wayes, and more comfortable courses, and confesseth that ignorance made him bold, and blindnesse made him so presumptuous; but now hee seeth the daunger, and will by no meanes goe the same way againe: and thus the searching and seeing into the foulnesse of sinne, and the daunger thereof, is the first beginning of repentance, and the first step into grace.

This doctrine teacheth vs what faith and repentance is generall in the world: All men say, they belecue, and haue repented

pented long agoes, but trie it well, and we shall finde in the bodie of our Nation, but a lippe faith, and a lippe Repentance: for euen when they say so, they are blinde and ignorant of their owne estate, & know not themselves, but presume of themselves, that because they are baptized and liue in the Church, therefore they are in Gods fauour, and in very good estate, when as they neuer yet were recõiled to God: and are so farre from it, that they neuer yet saw any sinnes in themselves wherof they shuld repent as a man travelling in the night, seeth no daunger, but plods on without feare: So the most part of our common people, in the night of their ignorance, think and presume they loue and feare God, and loue their Neighbour; and that they haue euer done so: Nay, it is the common opinion that a man may do so by nature, and that hee is not worthy to liue, who doth not loue God with all his heart, and beleeue in *Iesus Christ*: But alas poore simple soules, they neuer

uer knewe what sinne was, neuer searched nor saw into theirown harts with the light of Gods lawe, for if they had, they should haue seene such a Sea of eorruption, that then they would confesse it to bee the hardest thing in the world, to loue God, and to beleue in Christ, and forsake sinne: It is therefore manifest, that they haue nor yet begun to beleue or repent, nor haue entered into the first step of grace, which leadeth to repentance, for that they haue not learned this lesson, which the Prophet teacheth: that is, *to search themselves.*

Furthermore, let vs in the second place, obserue better the signification of the word: it signifieth to Search narrowly, as a man would doe for a piece of gold, or a precious Jewell, which is lost in a great house: Or as a man may search for gold in a Myne of the earth, where is much earth, and but very little gold Oare.

Hence wee may learne, that in true Repentance, and conuersion, we must
not

not search so only, as to finde the grosse
and palpable finnes of our liues: but so
as we may finde those finnes which the
world accounts lesser finnes, and espie
our secret faults & priuy corruptions.
Some corruptions seeme more neere a
kinne to our nature, and therein men
hope to be excused, when they forsake
many other greater sins: But a true pe-
nitent sinner must search for such, so
as a good Magistrate searcheth for a
harking traitor, which is concealed in-
to some close and secret corner, and he
must ransack his heart for such corrup-
tions, at wherein his heart takes special
delight, and must thinke that no sinne
can be so small; but it is too great to be
spared, and therefore every sinne great or li-
tle, must be searched for, as being all
Traytors to Gods Maiesie.

But alas, the practise of the world is
farre otherwise, great finnes are little
finnes, little finnes are no finnes: Nay,
after a little custome, great finnes are
also little or nothing, and so at last men
make no bones of grosse and grievous
sinnes:

sins: and for the most part men search
 so superficially, that they scarce finde a-
 ny thing to be sinne: such excuses are
 made, such distinctions are deuised, such
 mitigations, such qualifications, such
 colours are cast vpon all finnes; at
 now vp and downe the world, grosse
 sins are called into question, whether
 they be sins or no: and the great trans-
 gressions of the lawe are counted small
 matters, needfull euils or inconueni-
 ences, tolerated to auoyd other euils
 and what is he counted but a curious
 and a precise foole, which stands vpon
 them: Ignorance after five and thirtie
 yeares preaching is counted no sinne,
 blind deuotion in Gods seruice no sin,
 lippe labour in praying, vaine and cu-
 stomable swearing, mocking of religi-
 on, and the professors thereof, no sin;
 prophaning of the Saboath, contem-
 ning of preachers, abusing of parents,
 no sinnes pride in apparel, superfluitie
 in meates, beastly and ordinarie drun-
 kennes, fornication, no sinnes. Nay,
 decites, Cosonages, oppressing vsury,
 notorious

notorious briberie, and couetousnes,
that mother sinne; these are counted
no sinnes: these beames are made but
moates by prophane men, & they are
so minced and carued, or there is some
such necessitie of them, or some such
other flourish or vernish must be cast
vpon the, as that they are little or none
at all. Alas, alas, is not that a simple
& a silly search where such blockes as
these are, lye vnspied? what are moule-
hills, when such mountaines are not
scene? Moates wil be little regarded,
where such beames are not discerned:
but it is cleare, that therefore there is no
true trial nor diligent search made: for
a true conuert will search his heart
for all, and wil spare none: He deales
in searching his owne heart, as a good
Iustice of peace in searching for tray-
tors or Seminarie Priests. He seekes
not superficially, but most exactly, and
leaueth neuer a corner ynsought, and
he thinkes great sinnes to be infinite,
and little sinnes great, and iudgeth no
sinne so small, but that it deserueth the
anger

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anger

Lam. 3. 22

anger of God, & therefore he wonders
at the mercy of God, which throwes vs
not al downe to hel in a moment: & he
crieth out with holy *Jeremie*: *It is the
Lords mercie that we are not consumed.*

Away then with this superficial & hy-
pocritical search, where so many finnes
are spared and not found out. As Pha-
risaical, for euen so the Pharisee, when
hee came into the Temple to reckon
with God, and to tell what Traytours
hee had found, that is, what finnes, vp-
on good search hee had espied, he re-
turnes his precept, all is well, he hath
found neuer a one, but beginnes to
thanke God that he was so good, and
so good, and not so ill, and so ill, nor yet
like the Publicane. The world is full
of Pharises, not onely the popish
Church: but euen our Church swarms
with these superficial searchers, who
cannot (because they will not,) finde
any finnes to present vnto God. Men
thinke in the Countrey, a Church Of-
ficer hazards his Oath, if he present all
well, and findeth no fault in his Pa-
rish,

fish, to present as punishable to the Ordinary: for men thinke it vnpossible, that there should bee none in a whole parish: then how doth that man hazard his own soule, who being made overseer & searcher of his heart, findes nothing in it to present to the Lord. For it is not more easie to espie outward & actual trāsgressions in a whole parish, then it is to finde a heape of corruptions in a mans heart, if a man will search into the bottome of it with the light of Gods Law. Therefore when the Lord comes and keepes his visitation, what shal become of such a man, but to vndergoe the strict and seuerer search of the Almighty, because hee would not search himselfe?

Our bodyes and liues are free from spanish *Inquisition* (which is one of the last props, which Sathan hath lent the Pope, wherewith to vphold his declining kingdom) and the Lord grant we may be euer free from it. But in the meane time, that might put vs in mind how to deale with our corrupt hearts,

and

anger of God, & therefore he wonders
at the mercy of God, which throwes vs
not al downe to hel in a moment: & he
crieth out with holy *Jeremie*; *It is the*
Lam. 3. 22 *Lords mercie that we are not consumed.*

Away then with this superficial & hypocritical search, where so many finnes are spared and not found out. It is Pharisical, for euen so the Pharisee, when hee came into the Temple to reckon with God, and to tell what Traytours hee had found, that is, what finnes, vpon good search hee had espied, he returns his precept, all is well, he hath found neuer a one, but beginnes to thanke God that he was so good, and so good, and not so ill, and so ill, nor yet like the Publicane. The world is full of Pharisies, not onely the popish Church: but euen our Church swarms with these superficial searchers, who cannot (because they will not,) finde any finnes to present vnto God. Men thinke in the Countrey, a Church Officer hazards his Oath, if he present all well, and findeth no fault in his Parish,

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and

and vnmortified affections, euen to erect an *Inquisition* ouer them, to lay in waite for them, to search them narrowly, and to vse them roughly: yea, to set our hearts vpon the rack of Gods law, that so it may confesse the secret wickednesse of it: for the Papistes doe not thinke vs Protestants, greater enemies to their superstition, then the inward corruptions of our hearts, are to our saluation: therefore it may bee a godly pollicie for euery man, euen to erect an *Inquisition* ouer his owne heart and conscience, and not to spare his most secret and dearest sinnes, and such as are neere allyed to his owne nature: for that is the true search here commaunded by the Prophet, and practised by all Godly and holy men: when a man purposeth to finde al that are, & to espie euē al his sins: for a godly man is neuer satisfied in his search, but still, the more he findes, he suspects the more are stil behind: and therefore hee continueth searching his owne heart all his life long: Therefore let
euery

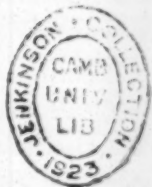
euery, professor looke to it betwixt God and his conscience, that he dally not with himselfe in this case: for if he doe, then, when God comes with his priuie search, his hypocrisie shall be discouered, and his nakednesse shall be layd open in the view of men, and Angels: to his eternal confusion.

Thirdly, *Search*, saith the Prophet, but not so content: he forceth it againe, *Euen search you*. In thus repeating and vrging this exhortation, the holy Ghost giues them, and vs to vnderstand, that the true searching of a mans heart, and life, is a duty of a great moment, and special necessitie: therefore he leaues it not after once naming it, but inforceth it the second time, as being no matter of indifferency, but of great necessitie: thereby shewing, that it is a principal dutie in repentance, euen the beginning and foundation of all true grace.

And further, it is a meanes also to preuent Gods Iudgements: for when men search not themselues, then God

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sendes



sendes the fire of afflictions, and Crosses to trie and Search them: but, when they Search themselves, then God spareth to Search them by his iudgements.

Now in that this dutie of searching, is both the beginning of all true grace, and the meane to stay Gods iudgements, and therefore is so pithely, and forceably vrged by the holy Ghost, it must teach vs all a necessarie lesson: namely, to make great conscience of searching our selues. First, because God hath so commanded, and we are to make conscience of obedience to euery commandement. Secondly, because therby we shal reape two so great commodities, as first, thereby we shal lay a sure foundatiō for the good work of grace in vs, and secondly, shall stay the hand of God, and his iudgements from being executed vpon vs. Let vs therefore hearken to this counsaile of the holy ghost, let vs take the fan of the Lawe, and therewith search and winnowe our hearts and liues. Our hearts,
for

for secret and hidden corruptions. Our liues, for committing of euil, and omitting of good. Doe with your hearts as men doe with their wheate: they will not suffer their corne to lie long in the chaffe, least the chaffe hurt it, but commits it to the fanne that the winde may separate them: So the graces of God in our hearts are pure corne, our sinnes and corruptions are Chaffe: looke well, and thou shalt finde in thy selfe much chaffe, and but little corne: let not then the chaffe lye too long mingled with the Corne, lest it corrupt the corne, Let not thy sinnes lye mingled with the grace of God in thee, if thou doe, they will choake it in the end, and so depriue thee of all grace; therefore rippe vp thy heart, and looke into thy life, and when thou hast sinned, enter into thy selfe, aske thy conscience what thou hast done, & be not quiet till thou hast found out thy sin, and the foulness of it: and neuer thinke that thou knowest any thing in Religion, till thou knowest what

is in thine owne heart. And what are thy special and priuieſt corruptions, and looke into thine owne faults, not with a partial eye, but with a cenſorious, and a ſtrait iudgement, ſpare ſin in no man, but eſpecially condemne it in thy ſelfe.

But alas, theſe times of ours, cry out of an other ſtate, for euen *Ieremies* caſe is ours: We may complaine as hee did,
Iere. 8. 6. *No man repents him of his wickedneſſe, ſaying what haue I done?* the ſame is the fore of our people, and the ſickneſſe of all Nations: that euery man runnes on in his ſinnes, from ſinne to ſinne careleſſly: euen as the barde horſe into the battaile. But how rare a thing is it, to find a man, that dayly ſearcheth himſelf, & examines how he liues, and how the caſe ſtandeth betwixt G O D and himſelfe: and that when hee hath done amiſſe, entereth into the cloſet of his heart, and ſtrikes himſelfe vpon the breſt, and diſputes the caſe with himſelfe, ſaying: *What haue I done?* O what is this, that I haue done againſt God,
 againſt

against his Church, and against my owne soule?

The want of this, is that, which the Prophet complaines of in that place: not as though it were sufficient thus to doe, in a mans owne conscience: but because it is a good beginning, and a step to further grace. For if a man did seriously thus deale with his conscience after his sinne, his conscience would shape him such an aunswere, and would tell him so roundly, *what hee had done*, that hee would take heede, how hee did the same againe, and looke more narrowly, and warily to himselfe all the dayes of his life. Seeing therefore it is so necessarie a dutie, let euery one of vs indeuour the practise of it, namely, to rippe and ransacke our hearts, and to search our wayes vnto the bottom.

Now for your better instruction, and furtherance in the performance hereof: you must know that this *Search* is to be made by the Lawe of

God, for nothing els, but Gods law can helpe vs, & let vs see y^e which we must search for : for if wee search by any o-ther means, we may seek & seareh long enough, ere we find any thing that will be matter of repentance. Aske the diuel, he will tell thee all is well, & that thou art in an excellent estate : and God loues thee, and thou art sure of Heauen : this song the diuell alwayes sings for the most part til a man comes to die, for then hee appeares in his colours, but till then, hee laboures, to sing, and lull all men a sleepe in the cradle of securitie. Aske our owne flesh, & our owne hearts and natures, and they will answere, and say, that all is well and safe, and that wee haue beleued, and loued and feared God all our dayes. Aske the world, and men in the world : and they will aunswere, all is well ; and they will say further, that thou art a right good fellow, and art worth twentie of these curious fooles that sticke vpon points, & stand vpon circumstances, as swearing and drinking,

drinking, and good fellowshipe, and gaming, and such other nice and circumstanciall points : thus will worldly men answer: for thy prophane course is acceptable to them, because thereby thou approvest the same in them. Nay, goe further, and aske all humane learning in the world, and it cannot tell thee what one sinne is, nor what it is to offend God : so that there remaines onely the law of God, the light whereof will disclose the darknesse of our hearts, and the iustice whereof will reueale the vnrighteousnesse & the perversnesse of our natures : therefore to the lawe of God must we flye to helpe vs in this Search.

And yet for our better helpe in this dutie, and that there may bee nothing wanting to that soule, that seeketh God, therefore we are further to know, that if we will search our selues by the law profitably, wee must marke three rules, the truth whereof vnlesse wee know, acknowledge, and feelee: wee

shall neuer see our owne estate, nor profite by this *Search*, but plodde on from sinne to sinne, vntill wee plunge into hell.

The first Rule is, that euery man that came from *Adam*, sinned in the sinne of *Adam*: Thou must therefore know, that his sinne in eating the forbidden fruite, was thy sinne: and thou sinnedst therein, as well as he (though thou wast then vnborne) and that thou art guiltie of it before God, and must answere for it to Gods iustice, vnlesse Christ doe it for thee. The reason hereof is, because we are his seede & posteritie, we were thē in his loynes, he was the father of vs.all: and was not a priuate mā as we are now, but a publicke person, the pledge of al mankind, and bare the person of vs all at that time: therefore what he did then, hee did it for himselfe, & for vs: what covenant God made with him, was made for himselfe and vs: what God promised him, and he to God, he promised for himselfe, & for vs: what he receiued
in

in his Creation, he receiued for himselfe, and for vs: and what he gained or lost by his fall, he gained and lost for vs, as for himselfe. He lost the fauour of God, and originall puritie: therefore he lost it for all his posteritie: guiltinesse, and Gods anger, and corruption of nature which he gained, he got for vs all, as well as for himselfe. If we doubt of this point, it is proued by the Apostle: where the holy Ghost saith; *Sin entred by one man, and death by sinne: and that sinne went ouer all, and that it went ouer all them, which sinned not in the like transgression with Adam* (that is, euen our children) who as they are borne, are borne not onely tainted with originall corruption: but guiltie also of *Adams sinne*. This is a most certaine truth, though it seeme strange, for fewe men thinke of it, that euer they shall answer for *Adams sinne*: and therefore if any obiekt, what reason is there that I answer for another mans sinne? I answer, true, if it had bene *Adams sinne* alone; but it was his and thine also: for he

Rom. 5. 14

hee was thy father and stood in thy
roome : and thou also since thou wast
borne , hast confirmed what hee did.
Now therefore though not one of ma-
ny thinkes seriously thereof : namely,
that he should stand guilty of a sin com-
mitted more then five thousand yeares
before he was born, yet seeing it is most
true , both in Scripture and good rea-
son : let every man subscribe in his con-
science to this truth. And let this be thy
first resolution in this Search, that thou
standest guilty of *Adams* transgressi-
on.

The second rule to bee knowne is,
that in every man are all finnes : more
plainly, that in every man by nature
are the seedes of all finnes: and that not
in the worst, but in the best natured
men: make choyse of the best man and
the greatest sinne, and that worst sinne
is to be found in that best man. If any
doubt of this, let him consider what
originall sinne is, namely, a corrupti-
on of the powers of our soules; and
that not of some, or in part, but of
all,

all, and wholly. This corruption hath two parts. First a want, not of some, but of all good inclination, a want of all goodnesse. Secondly, a deprauation & pronenesse, not to some, but to all euill: and not a pronenesse onely, but originall sin infuseth into euery mans heart, the seed of all corruption.

Many men stand much vpon their good meaning, and vpright heart, and bragge of a good nature: but they are foulely deceiued; for take the ciuilest man vpon the earth, and the seeds of all sins in the world are in him by nature. But to explaine this point fully, obserue these two clauses.

First, I say not, the *practise* of all sinnes, but the *seedes*; for all men practise not all sinne: the seedes are in their nature. but the practise is restrained, sometime by education, sometime by good and wholesome lawes, sometime the constitution of mens bodies deny the practise of some sinnes, sometime the Countrey a man dwels in, or calling a man liues in, keepes him from
the

the practise of some sinnes : and alwayes a generall and limiting grace of God , restraines the natures of all men from running into many sinnes : which hand of God , if God should take away , and leaue euery man to his nature, wee should see that euery man would practise any sinne in the world: yea, euery the greatest sinnes that euery wee heard to bee done in the world. All men which knowe themselves knowe this to be true. And the more a man knowes his owne heart, the more he seeth that his heart is a sea of all wickednesse: & that it is the mercy and grace of God, that hee hath not fallen into the mightiest & most monstrous sinnes in the world.

Secondly, I say, by nature. For I know by good education, & by grace, it is otherwise : grace rectifieth nature, but that is no thanks to nature: for it is as euill and corrupt still, being seuered from grace : and therefore nature must be fully abolished, afore man come to heauen, And yet (though all
this

this be true (I say not, that sin breakes out in all natures alike, though all natures be alike corrupt: for the course of nature is restrained in some more then others, by the meanes aforesaid; but this is the truth, that whereas some are not so angry, some not so wanton, some not so cruel, some not so couetous, some not so ambitious, &c. as others: that comes not from any goodnesse of nature in them, aboue the other originally, but from Gods hand, which tempereth, restraineth, and moderateth euery mans nature as he seeth good.

And if God did not thus moderate & reſtaine the natures of men, but ſuffer them to breake out to the full: there would then be no order, but all confuſion in the world: therefore, (as eſpecially for his Churches quietneſſe, ſo alſo for the preſeruatiō of publike peace, and the vpholding of ſocietie in the world betweene man and man) the Lord holdes a hand ouer euery mans nature, and keepes enery one in a certaine compaſſe limited by the wiſdom
of

of his power, which restraining hand of his, if the Lord should take away: all Societies and common wealths would be turned vpside downe, because euery man by the vniuersall corruption of his nature, would breake out into euery sinne: I ende this point with appealing to the testimonie of the consciences of all men, and especially of the best and holiest men, of whom I would aske this question, whether they find not in their natures an inclination, euen to the foulest sinnes in the world; if shame, or feare, or else the grace of God restrained them not? so that the best men doe knowe well enough, what adoe they haue with their corrupt natures, to keepe them within the compasse of Obedience.

Nay, I yet adde further, the nature of men, and of all men is so corrupt, since *Adam*: that euen the seede of the sinne against the holy Ghost, and a pronenesse to it, is in the nature of euery man (though not one man amongst many thousandes doe commit that

that sinne,) for seeing in that sinne, there is a heape or Sea of all sinnes gathered together, hee therefore that hath in his nature the seede of all sinnes, hath also the seede of it. And againe, seeing all euill tendes to a perfection, as well as grace doth; what reason therefore is there, but wee may safely thinke that the Diuell would hale euery one to that height of sinne: if it were not that the powerfull hand of God prevented him, who will neither suffer wicked men, nor the Diuell himselfe to bee so wicked as they could, and would be.

The vse of this second rule, is notable. For in this searching of our selues, it sheweth vs what wee are, without all colours or deceit, and fully discouers vnto vs, the vgliness of our natures: and it may teach vs all how to think and esteeme of our selues, when we heare of *Caines* vnnaturall murther, *Pharohs* vnnatural crueltie, the *Sodomits* vnnatural lust, *Achisophles*, diuillish policy, *Senacheribs* horrible blasphemie, *Indas*,

Gen. 4.
Exod. 1.
Gen. 18.
2. Sam. 15
& 16.
Esay. 38

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Judas monstrous treason, *Julians* fearefull Apostacie. When we heare of the fearefull murders, treasons, periuries, sinnes against nature, blasphemies, Apostacies, witchcrafts, and other the horrible sinnes of the world: let vs then returne into our selues, & looke home-wards, euen into our owne hearts, and confesse euery one, that these should haue bene euen thy sinnes also, if Gods grace had not prevented thee.

This will humble thee, and make thee thinke vilely, & basely of thy selfe, and so consequently bring thee to repentance and true amendment: and the very reason, why men repent not, nor amend their waies, is, because they are Pharisees by nature, and thinke highly of themselves, and of their owne natures, and their naturall inclinations: this will be a harsh and a strange Doctrine to them: Oh, they haue excellent natures, and they cannot indure such, and such sinnes, and they thanke God, they are not as ill as others: but let all such men knowe, they must cease magnifying

nifying nature, and learne to magnifie Gods grace, Let them knowe, that nature in them, is in the Roote, as much corrupt, as in the worst man in the world, and euery mans heart is a bottomlesse fountaine of all sinne; therefore praise not thy nature, but Gods grace and mercy, in giuing thee so good a nature; or rather, so well restraining, and rectifying thy nature; and stay not there, but desire of the Lord, that as he hath given thee a better tempered nature, thē to other men: so also he would bestowe on thee his speciall and sauing grace; and as he hath kept thee from the feareful sins of others (thou being as ill, naturally, as they) so he would also lead thee into the way of saluation, which else the best nature in the world, can neuer attaine vnto.

The third rule to be known and practised by him, who will truly search himselfe, is, that euery man borne of *Adam*, is by nature, the child of wrath, and Gods enimie: this is true of all without exception; High or Low, Rich

or poore, noble or simple, borne in the visible Church or without, And further, by being enemy of God, he is therefore borne subiect to hell, to damnation, and to all other curses: so that looke as a Traytour conuicted, stands therby in his Princes high displeasure, and is sure of death without speciall pardon: so stands euery man, when he is borne, conuicted of high treason against God, in his high disfauour, and is in daunger of Hell, which is the fulfilling of the wrath of God. Thus *David* confesseth of himselfe. *I was borne in iniquitie, and in sinne hath my Mother conceived me*: If in sinne, then in Gods wrath, and vnder the danger of damnation, If any aske, how, or why this is so. I answer, the truth, as also the equitie of this third rule depends on the two former: for, because euery man is borne guiltie of *Adams* great sinne, and also tainted originally with all corruption, & a pronnesse to all sin: therefore it followeth in equitie and iustice, that euery man is borne vnder the wrath

wrath and curse of God. This point is a plaine and euident truth: yet men in the world thinke not so, and it is the cause, why men repent not of their sinnes: for most men thinke that by nature, they are in Gods fauour; and therefore they neede not to sue for it in humiliation and repentance; but onely liue ciuily, and do no open wrong, and all is well: whereas (alas) there is no condemned Traytour, more out of his Princes fauour, nor more sure of death without a pardon, then al we are out of Gods fauour, and sure of damnation, vnlesse we procure Gods fauour again, by faith and repentance,

For the better opening of this third rule, and the manifesting of the truth: let vs know further, that the curse of God, vnder the which we are all borne, is three-fould.

The first, is a bondage vnder Sathan: It is a certaine truth that euery man as he is borne of his Parents, and till hee repent, is a slaue of Sathan: man or woman, high or low, Sathan is his Lord.

and Maister. Hee sittes as iudge in his heart ; and in this sence Sathan is the King of the Nations , and God of the world. Men will in wordes defie Sathan, and not name him without defiance , and spitte at him ; and yet (alas,) hee is in their hearts : they spit him out of their mouthes , but hee is lower ; they should also spitte him out of their hearts , and that is true defiance indeede : for alas , hee lodgeth in thy heart , and there he makes his Throne, and raignes vntill the spirit of regeneration dispossesse him ; and till then, no seruant is so subiect to his maister, no slaue to his Lord , as is the heart of man by nature vnto Sathan, the prince of darknesse. Nay, our bondage, is more fearefull , then the slavery of any poore Christian , in the Spaniards, or in the Turkes Gallies ; for their bodies are but in bondage , and at commaund, and vnder punishment ; but our best part, our heart , our conscience , our soule it selfe is captiuated vnto him, and vnder his commaunde,
who

who is the King of crueltie, and confusion, and Lord of Hell, whose commandements are Iniustice, whose service is sinne, and whose hyre is damnation.

The second part of the Curse, is the *first death*, or the death of the body: that is, a separation of the soule and body a sunder for a time, namely, till the last iudgement. This death is duly and iustly the punishment of any one, or the least sinne: therefore, how due and iust a punishment vpon that horrible heape of sinfulness, which is in euery mans nature? and it is a most terrible curse. For it is the very gate of hel, and the downfall to damnation, vnto all men; but such, as by faith and repentance doe get their death sanctified by the death of Christ: vnto such men indeed it is no curse, but a gracious and glorious blessing, for it is altered by Christ his death. But vnto all men by nature, and which repent not, it is the heavy curse of Gods wrath, and the very downfall into the gulfe of Hell.

The thirde part of the curse, vnder which euery man is borne, is, the *second death*: the death of soule and bodie; which is the eternall want of Gods presence, and the accomplishment of his wrath: and an apprehension and feeling of that wrath, seazing on body, soule, and conscience. The first curse, was a spirituall death; the death of the soule, The second a temporarie death, the death of the body. The third, is an eternall death, a death both of soule and bodie together; and for euer. This eternall death is the curse of all curses, the miserie of all miseries, and torment of all torments: and I shewe it thus. Often when thy tooth acheth, and sometime when thy head acheth, or in the paine of the stone or collicke, thou wouldest giue all that thou hast in the world to be eased of that paine: Nay, in the extremitie of some fitts, many will wish them-selues euen out of the world: Now, if the paine of one tooth, can so farre dissemper minde and body, that
it

it cannot bee relieued with all the pleasures of this life ; O then, what a torment shall that bee ? when not one kinde of paine, but the whole viole of Gods wrath shall bee powred , not on one member , but on the whole soule body, and conscience, and that not for a time, vnder hope of better : but eternally without hope of release; and that not in this world, where there are comforts, helpes and remedies : but in that vgly and darksome place of torments: and that not amongst liuing men, which might mittigate thy paine, or else bemone thee, and bewayle it with thee: but with the Diuels, and damned spirits, which will now laugh at thy destruction, and solace themselves in this thy misery , and will reioyce, as thou didest serue them in earth, so now in hel to be thy tormēters. It may be therefore (by the way), good warning and wisdom to vs all, when we feele the extremity of some bodily paine, to consider with our selves, and say : O then, what shall be my misery and torment

if I repent not; when not one member, but soule, bodie, and conscience, shall be racked and tormented in the feeling and apprehension of the anger of the Lord of Hostes.

In these three points, stands that curse and wrath of God, vnder which euery man is borne. And these doe answer to the three degrees of sinne, which are in vs: for as the two first Rules taught vs, there is in euery man by nature, till hee repent, a three-fold guiltinesse. First, a guiltinesse of *Adams* sinne. Secondly, the taint of originall, and vniuersal corruption. Thirdly a pollution by many outragious actuall sinnes. In the first of these, euery man is equally guiltie. In the second, euery man is equally corrupt. But in the third, euery one keepes that compasse, within which the Lord wil keepe them, by his limittting power.

Now as in our guiltinesse of *Adams* sinne, sin hath his beginning: In originall sinne, his continuance: in actuall sin, his perfection: So answerable here-vnto, the wrath of God (which alwaies standeth

standeth opposite to sinne) is begun in leauing vs by nature to the slauerie of Sathan, is continued by death, and is accomplished in damnation.

And now these three Rules, I commend to the carefull & Christian consideration of you all: certifying you from God, that as you can neuer bee saued, vnlesse you repent: nor repent, vnlesse you Search your selues (as here the Prophet biddeth) So, that you can neuer search your selues aright, til you bee perswaded, and resolved of these three Rules, and of the truth of them all, euen in your hearts and consciences: namely, First, that thou art guiltie of *Adams* sin. Secondly, that thou art prone by nature to al euil in the world. Thirdly, that for these, thou art subiect to the wrath of God, and to all the curses of his wrath: but when thou art in heart, & conscience resolved, that these are true, then thou art a fit Scholler, for this Lesson of the Prophet, *Search thy selfe*. For when thou goest, thus prepared vnto this Search, and esteemest of

of thy selfe, as these three Rules haue described thee: then if thou Search into thy selfe, thou wilt finde thy selfe, and thy estate to be such, as will cause thee to repent, returne and take a new course: therefore, what the Prophet sayd to those *Iewes*, I say vnto you also, my brethren of this Realme of *England*, who are here now gathered together out of so many countries, & quarters of this Realme: yea, in the name of the same God, I cry vnto you. *Search, O Search your selues*: and thinke it not a matter indifferent to do, or not to doe it: but know it, that God commandes you, as euer you will come to saluation: *Search your selues*. And the rather, because by these three Rules, you see how much chaffe of corruption is in your nature, and what neede therefore it hath to bee searched into, and fanned by Repentance. Bee well assured: thou man, whatsoeuer thou art: there is so much Chaffe in thee, that if thou search not, and fanne it not out, thou wilt proue nothing but Chaffe

Chaffe at the last day, and so be blown away with the winde of Gods iustice into Hell. Take hold therefore of this exhortation, and deferre it not, Thou wilt not suffer thy Wheate to lye too long in the chaffe, for feare of hurting it: Is it then safe to suffer the chaffe of thy finnes and corruptions, to lie cankering and rotting in thy heart? Bee sure that that little portion of grace, which thou attainest vnto, by liuing in the Church, and vnder the Ministrie of the Word of GOD, will bee putrified, and cleane corrupted with the Chaffe of thy finnes: therefore againe, and againe, I exhort you to make conscience of this dutie: Search into your selues, fanne out this Chaffe, this presumption of ours, and high esteeming of our owne nature, and conceits of Gods fauour before wee haue it: that so this Chaffe being blowne away, the Lord may then bestow vpon vs foundnesse of grace, & the foundation of al goodnes, which is a holy & humbled heart.

Saluation

Saluation is such a building, as the foundation thereof had need to be sure and strong: Ignorance, blindness, and presumption, are not sufficient foundations for such a building: therefore as no man wil build a strong house vpon any earth, but will first search it, least it prooue Sandie, & so overthrow all: So a wise Christian will not build his saluation, vpon fancies & conceits, and naturall presumptions: but will *Search*, and looke into his heart: and finding these to be sandie, and rotten, and therefore too weake for the foundation of so glorious a building, wil refuse them all, and labour to furnish his heart with such sound grace, as where vpon he may trust so weighty a work, as is the Saluation of his soule. *Again*, if thou wilt stand in the day of triall, then Search thy heart betime, and discerne betwixt Chaffe & Wheat: thou seest, that chaffe flyeth away before the wind; but good corne indures the Fan, and the furie of the wind: so in the day of triall, temptation, sickness, or open persecu-

persecution, the chaffe of natural presumption, and outward formalitie in Religion, wil flye away: and it must be the penitent, humbled, and beleeuing heart, which must then abide it out, and endure the fanne of temptations and persecutions.

And to conclude, Let not the Diuell deceiue thee, in making thee imagine or hope to please God, and yet to let thy corruptions lie vnseene, and thy sins vnsearched out, least thereby thou marre all: for thou vvest not to lay vp wheat in thy garners, vntil it be purged from the Chaffe: so thinke not to store vp any sauing knowledge, or any other grace of God in thy heart, vntill the chaffe of vanitie be first blowne away, that so the holy graces of God, may be layd vp in the garners of thy soule. And therefore questionlesse (to speake one word to touch our common professors, in the very sore of their soule) al knowledge that is stored vp in these impure and vnsearched hearts: is euen as Wheat layd vp in the Chaffe, which

is (a thousand to one) sure to bee eaten vp by the chaffe, so that, when the winnowing time of tryall and persecution comes: I feare, that such men will (for al their knowledge) shrinke aside, and betray the truth: there knowledge then prouing no better then chaffe, because it was layde vp in an vnholly heart: If therefore, thou wouldest stand and endure when Poperie, or persecution, or temptations come, if thou wouldest abide the furie of the fanne of temptations: now, then exercise thy heart with the fanne of GODS law, Search and ransacke it, purge out the chaffe of corruption, and store vp knowledge in an holy heart, and a good conscience, and that will abide the violence of all temptations: yea, when God suffers the Diuell to doe with vs, as he did with *Peter*, to winnow vs like Wheate, to sift and trie vs, as he did *Iob*, with the furious winde of all his mallice: this knowledge will proue Wheate, that will abide the winde, and gold that will abide

the fire: thus glorious will it be in the ende, if we follow this holy Prophets counsell, and Search our hearts.

And thus much for the first point (namely) the dutie of Searching heere commanded, in which wee haue stayed the longer, because it is the foundation of all the rest: and this being wel laid, the whole building wilt goe up the faster.

Now we come to the second general point here laid down: that is, whom must we Search? the Prophet aunswereth: *your selues* not other mē, but your selues. This search so vrged and inforced by the Prophet, must not be of other mens hearts and liues, but of our owne: our owne are our charge, and not other mens: and therein is the saying true, which else is most false: *Euery man for himselfe*: for as euery soule must bee saued by it selfe so must it belecue, Repent, and search it selfe.
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The dutie therefore here commanded, is, for every man that would haue his soule to be saued, to Search it, and reforme it, and leaue others to bee searched by themselues. Here the holy Ghost meetes with the common corruption of this world, (and that is) that men are Eagle eyed, to see into the lines of other men, but to looke into their owne hearts, and liues, they are blinder then Moles: they can see moates in other mens liues, but discern not beames in their owne: whereby it comes to passe, that they stumble and fall fowly: for the eies of most men are set vpon others, & not vpon themselues: and thereupon it is, that an euil man seeing other men, & not himselfe: thinkes best of himselfe, & worst of other men: but contrariwise, a good man seeing himselfe, & not other men, thinkes worst of himselfe, and better of other men: an euil man lookes outward, and iudgeth other men: but a good mā lookes homeward & iudgeth himselfe: and in iudging, condemnes him-

himselfe, farre aboue other men : and that because by searching into his own heart and wayes, hee knowes that by himselfe, which he knowes not, by any man in the world besides.

So then we must search, not other men, but our selues : our owne hearts and our owne liues are our charge, and burthen : the liues of other men concerne vs not, being priuate mē, further thē, either to follow them being good, or take heede of them being euil : but to seareh, or to bee inquisitiue into them, is no dutie commaunded vs, but rather a foule & a base vice forbidden of God. Indeede Magistrates in their people, Pastours in their congregations, and house-holders in their families are to search : but they can search onely for criminall causes, or open actuell sinnes : but this searching must bee of our hearts, which no man can search, but our selues onely. Few men haue a calling to enquire into other mens liues, but euery man hath a calling to search into himselfe : but (alas) men

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doe

doe farre otherwise, they suffer themselves to rotte in their owne finnes, and erect an Inquisition ouer other mens liues, & it is to be seene in dayly experience, that those men, who are the great Searchers and priers into other men, are the neglecters and forgetters of themselves: And contrariwise they who doe narrowly search themselves and their owne wayes, and looke into the corners of their owne hearts, doe finde so much worke to do with themselves that they little busie themselves, with other men.

And thus much may suffice for that point.

It followeth.

O Nation not worthy to be beloued.

The third point : *Who must search :* the Iewes, who are here termed a Nation, not worthy to be beloued : & yet for al that, they are bid to search themselves, that so vpon their Repentance, they might bee beloued. Where, wee
may

may see the vnspeakable loue of God, and his wonderfull mercie, offering grace vnto such men, as are altogether vnworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to respect them aboue others: but euen of his owne mercie, makes them worthy, who of themselves are not: therefore how worthy is that God, to haue all the loue of our hearts, who loued vs, when wee were not worthy to be beloued.

But let vs examine more particularly, why GOD doth call the Iewes a Nation, not worthy to bee beloued: I answere, God had blessed them aboue other Nations: He gaue them his Covenant of grace, and thereby made them his people, & committed to their trust, his holy word and Oracles: but *Rom. 3. 2.* he delt not so with other Nations, neither had the Heathē knowledge of his lawes. Besides all this, they had a better land then others about them, it *Psal. 143.* flowed with Milke, and Honie, (that is, with all commodities, & delights) 20.

and though their Countrie was but little : yet themselues so populous, and so powrefull, that whilest they pleased GOD, no enemy durst set vpon them.

Thus for soule and bodie, they were euery way a Nation, blessed of God, a people beloued of God aboue all others. Now, how did this people (thus beloued of their God,) requite this his loue, which they had no more deserued, then any other Nation? Certainly, as they deserued it not afore they had it : so they requited it not, when they had it : but requited this loue of God with sinne, with rebellion, and with disobedience. They tempted him, they prouoked him to wrath, they presumed of his mercy, & proued a most stubborne and stifnecked people, a forward generation : *Moses* partly sawe this in his owne experience, & better discerned it in the spirit of Prophecie : and therefore wondering at this their wickednes, he cryed out, *Do you thus re-*

Dent. 32.5 quite the Lord: O foolish people, & vnwise: thus :

thus: that is with sin, & disobedience, which is the only meanes to displease the Lord, & to prouoke him to wrath: for this cause, they are worthily called a foolish and vnkind people by *Moses*, and here, by the Prophet. *A Nation, not worthy to bee beloued*, namely, for their vnthankfulnes, and vnkindnes: which was such, as they not only were slacke, and carelesse in performance of such duties as God required; but euen multiplyed their sinnes, & committed those foule rebellions, which his soule hated.

And amongst many, the Prophet here in this Chapter, noteth three of their great sinnes: for which they were a Nation not worthy to bee beloued. *Conetounesse, Crueltie, and Deceite*: all which were the more hainous and intollerable, because they were the sins of their Princes, their Rulers, and their priests: who should haue beene lights and examples to the rest.

Now, although euery sin in it selfe, is of that ill desert, as it is able to cast vs

out of Gods fauour, and depriue vs of his loue: yet, behold, here God complaines, not vpon a little cause, but for wonderfull, & exceeding vnthankfulnessse, & vnkindnesse in them: who of all other should haue loued the Lord.

As a man cares not for hard vsage from him, whome hee esteemes not: but a little vnkindnesse doth greatly greiue a man, from him who is loued and respected: so is it with the Lord our God, he loued not the Gentiles, as *Psal. 147.* hee did the Iewes, neither was hee so bountifull vnto them: and therefore, *Acts 17.* *verse. 30.* (as we may see) though they liued alwayes in ignorance, and continued alwayes in disobedience, yet; the Text saith, the time of that ignorance God regarded not: but when as the Iewes, his owne people, whome he chose out of all people, & bestowed his loue vpon them, and made his Couenant of grace with thē, when they became vnkinde, vnthankfull, forgetfull, stubborn, and rebellious, that caused the Lord euen to complaine of the indignitie,

nitie, and to cry out by *Moses*. Doe yee thus requite the Lord: O foolish people & vnwise? And hereby the Prophet, O nation, not worthy to be beloued: & therefore ther is no man, but if he be asked what he thinkes of this Nation of the Iewes: he will answere, that they are a most vile & wicked people, a froward generation, and that they are worthy to taste deeply, of all Gods plagues, who so farre abused his loue and mercie.

But what doth this belong to them alone? and is *Israel* onely a Nation not worthy to be beloued? Nay, I may cry out with as good cause: O *England*, a nation not worthy to be beloued. For, God hath beene as good a God to vs, as he was to them: and we haue beene as vnkinde a people to him, as they were to him: But that I may bee free from discrediting our nation, and from defiling my owne Nest: let vs prooue both these points, and lay them open to the view of the world.

I First therefore, the same mercies,

and farre greater, haue beene powred
& heaped vpon vs : hee hath called vs
out of the darknesse; First, of Heathen-
isme, & then of Poperie : his couenant
of grace and saluation, he hath confir-
med with vs, his treasures of his word
and Sacraments, hee hath imparted to
vs : his holy word neuer better prea-
ched, and the mysteries thereof neuer
more plainly opened, since the time of
the Apostles : and as wee haue Religi-
on, so wee haue it vnder a religious
prince, whereby it comes to passe, that
these blessings of saluation, wee inioy
not in secret, or by stealth : but wee
haue it countenanced by authoritie : so
that religion is not barely allowed, but
euen as it were thrust vpon men. Be-
sides al this, wee haue a land also, that
floweth with milke & hony, it is plen-
tifull in all good things: we haue liber-
tie, & peace vnder a peaceable prince,
and the companions of peace : pros-
peritie, plentie, health, wealth, corne,
Woole, gold, siluer, abundance of all
things, that may please the heart of
man

man: thus hath God deserued the loue of England.

2 But now England, how hast thou requited this kindnesse of the Lorde? certainly euen with a greater measure of vnkindnesse: that is, with more and greater finnes then euer *Israell* did: so that if *Moses* spake true of them: then may our *Moses* much more truly cry out against *England*, doest thou thus requite the Lord, thou foolish people? And if this Prophet said thus of *Israell* for three sins: then may it bee saide of *England*, for 300 finnes (*O England*) a Nation not worthie to bee beloued: for thou hast multiplyed thy transgressions, aboue theirs of *Israell*; euen as though, thou haddest resolved with thy selfe, the more Gods kindnesse is heaped on thee, the more to multiply thy finnes against him. For thou *England*, as thou hast requited the Lord with finnes; so not with a few finnes or small finnes; or finnes, which hardly coulde haue bene preuented: for that had bene a matter of some excuse, or not of so

great complaint. But thy finnes are many, and grieuous, and capitall. And which is worst of all, wilfull and affected, euen as though God had deserved euill of vs and that therefore we ought maliciously to requite him.

If any man make doubt of this, and therefore thinke I speake too hardly of our Church: I will then deale plainly, and particularly, and rip vp the sores of our nation, that so they may bee healed to the bottome.

The common sins of *England*, where with the Lord is requited, are these, First, ignorance of Gods will and worship, (I speake not of that compelled ignorance, in many corners of our Land, which is to bee pittied because they want the meanes) but wilfull, and affected ignorance. Men are ignorant, euen because, they will bee ignorant. Meanes of knowledge were neuer so plentiful, and yet neuer more grosse ignorance: is not hee wilfully blinde, who will not open his eyes in the Light? and can there bee any darknessesse

nesse at Noone day, but it must bee wilfull? but our Nation is darke and blinde in the Sunshine of the Gospells and grossely ignorant, when the Gospell beates their eares, and light shines round about them; so, as if they closed not their eyes, and stopped not their eares, they could not, but both heare & see; who would looke for ignorance after 35 yeares preaching? & yet, many are as ignorant, as if they had bin borne & brought vp vnder Poperie: so that our people are as euill as those in the dayes of Christ, of whom the holy ghost saith *Light is come into the world; but men loue* *Iohn. 3. 19* *darknesse more then light:* so knowledge is come into *England*: but many Englishmen loue ignorance better then knowledge. Alas, how many thousands haue we in our Church, who know no more in religiō, then they heare in common talke of al men, & which is worse, they thinke it sufficient also, and which is worst of all, whereas they might haue more, they will not, but care not for it.

3 The

2 The second maine sin of *England*, is : *Contempt of Christian Religion*. Religion hath bin among vs these fīue and thirtie yeares: but the more it is published, the more it is contemned, and reproached of many: in so much, as there is not the simplest fellow in a country town, who, although he knowes not one point of religion, yet he can mock, and scorne such as are more religious then himselfe is: this is one of the moaths of *England*, that eates vp religion, this is grieuous in whomsoever, but most intollerable in two sorts of men. First, in them, who are altogether ignorant: that they should mocke they know not what. A pittifull thing to hear one, who himselfe cannot giue the meaning of one petition in the Lords praier, to vpbraide other men, because they are too forward: but it is the worst of all, when men of knowledge, and such as liue ciuilly, and would be counted good christians: and are indeede of the better sort: cannot abide to see others go, a little before them: but if they doe: presently,

sently, they are Hypocrites and dissemblers: Thus not prophanenesse, nor wickednesse; but euen Religion it selfe is a by-word, a mocking-stocke, and matter of reproach: so that in *England*, at this day, the man or woman that begins to professe religion, and to serue God, must resolute with himselfe to sustaine mockes, and iniuries, euen as though he liued among the enemies of religion, and not among professors: and as religion increaseth and spreadeth it selfe: so doth the number of these mockers: O what a cursed sinne is this? to contemne the greatest fauour, that God can giue vs; that is his holy religion: for the which, wee should rather praise him all the dayes of our liues. All that God can giue a man in this world, is his Gospell: what then can God giue to be regarded, when his gospel is contemned?

This sinne was neuer amongst the *Jewes*; they indeed regarded it not so as it deserued, but who did euer make a mocke and a scorne of it but *England*?

John, 10.
32.

O *England*, how canst thou answere this. God sends thee the most precious Jewell, that he can send to a Nation; and thou scornest it, and them that bring it, and them that receive it; euen as though it were no blessing, but a curse; so that as Christ saith to the *Jewes*, *for which of my good workes doe you love mee*; So may the Lord say to *England*: I have giuen thee a fruitfull land, a blessed Prince, gold and siluer, peace and libertie: plentie and prosperitie: for which of these (O *England*) doest thou contemne my religion? The least of these deserue loue; but *England* hath a better then all these; that is, his Gospell and word of saluation; and yet, that also is contemned (as beeing nothing worth) and those which confesse it, and those that bring it, and consequently God himselfe that gaue it. If *England* had no more sinnes but this: this deserues, that it should bee saide of vs, that wee are a *Nation vnworthy to bee loued* aboue all Nations, for some Nations would haue religion, that they might

might loue it, but they cannot haue it: some haue it, and doe loue it; some haue it, and loue it not: but in noe Nation is it made a mocking-stocke, but in *England*. And where are those men, but in *England*, who (like the dog in the manger) will neither entertaine Religion themselves, nor suffer them that would: let vs in time take heede of this sinne, as a sinne that crieth to God, to reuenge so vile a dishonour done to his maiesty: neither is there any sinne that more certainly foreshewes, and more forceably hastens the remouing of the Gospell from vs. For high time is it to cease louing, wher loue procures disdain. And to staygiuing, where giftes are scorned.

Carry home this lesson to your great townes & cities, where you dwel, for in these populous places are these great mockers, for wher God hath his professors, the diuel hath his mockers; & repēt betimes of this sin, for hold on in mocking, & be sure that God (who will not be mocked) will remoue his gospel frō you; but if you leaue this sin, and entertaine the gospel, (as it worthily deserues)

then

There were then present inhabitants of London, Yorke, Cambridge, Oxford, Norwich, Bristol, Ipswich colchester, Worcester, Hull, Lincolne, Manchester.

Kendal, Co-
 uentry, Nor-
 tingham,
 Northamp-
 ton, Bathe,
 Lincolne,
 Darby, Lei-
 cester, Chesh-
 ter, Newcas-
 tle, and of
 many other
 most popu-
 lous cities
 and townes.
 of England

then be sure of it, God will continue the Gospell, to you, and your posterities after you, in the face of al your enemies round about you.

3 The third common sinne of *Englande*, is, *Blasphemie*, many waies, but especially in vaine swearing, false swearing, and forswearing, and the abuse of all the names and tytles of the Lord God. This sinne is general, euen ouer the whole land, especially, in Fayres, and Markets, where men for a little gaine, wil not care to cal the Lord of Hostes to be witnesse to a lye, and the God of truth, to testifie an vntruth. And which is worst of all, Gods holy name is vsed in vaine oathes, and ordinarie talke. When men haue no cause to sweare at all: so that, it is most lamentable to see and obserue, that the name of any man of honour, or worship, is vsed more reuerently, and lesse abused, then that fearefull and glorious name: *the Lord our God*.

4 The fourth generall and great sinne is, *Prophanation of the Saboath*. A
 common

comamon sinne every where, and yet so great a sinne, that where it raignes, in that Country, congregation, family, man or woman, there is noe feare of God, nor any true grace in them: for the keeping of the saboath, is the maintaining, increasing, and publishing of religion.

5 The fift sinne of our Nation, is, *vninst dealing in bargaining betwixt man and man*. How hard is it to finde an honest, simple, plaine dealing man: and that even in such great assemblies as this is, I feare present experience will testifie: you are now many thousands gathered together, some to buy, some to sell, some to exchange: Remember, that I haue tolde you, an honest hearted and plaine dealing man is hard to finde: therefore labour to approue your selues sincere hearted men. remember the counsell of the holy Ghost: *Let no man oppresse nor defraude his brother, in bargaining: for the Lord is the auenger of all such things* These sinnes are general and vniuersall as a cancker: And so

are the finnes of the 6, 7. and 8. Com-
mandements (though they be not alto-
gether so comon as these be) *Murthers,*
Adulteries, Vsuries, Briberies, Extorsions,
Couſenages, they are a burthen, vnder
which, our earth groanes; and they cry
againſt vs to heauen, ſo that vpon as
good or much beter cauſe may it be ſaid
to vs, as to the *Iemes; O Nation not wor-
thy to be beloued,*

Looke at the outward face of our
Church, at the ſignes of Gods loue,
which are amongſt vs; and at Gods
dealing with vs; and behold, we are a
moſt beautifull Church, a glorious
Nation, a Nation to bee admired, and
wondred at: but looke at the liues of
our ordinarie profeſſors, looke at our
finnes, and at our requiting of Gods
loue; and we are a people of *Sadome*, as
full of iniquities as they were, whoſe
finnes are ſo many, ſo riſe, and ſo ripe,
that at the laſt they wil eue bring down
fire & brimſtone, or ſome other ſtrange
iudgement vpon vs, if repentance doe
not preuent it, or the cries and prayers
of

of holy men stay not Gods hands. So,
then let vs all here assembled, grant &
confesse, that we are a Nation so farre
from being worthy to bee beloued, as
that we are most worthy to be hated, &
to haue all the wrath of God poyred
vpon vs.

Now then, are we set and shall wee
continue so still: Nay, that is the worst,
and most wretched of all: then let every
one of vs learne this duty, enter into our
selues, Search our hearts and liues, that
they may lye open to our owne sight, to
the confusion of vs in our selues, that in
God by repentance wee may bee raised.

Our sinnes lye open before the face
of God, and stincke in his presence, and
and cry for vengeance: and before the
face of Gods Angels, who bewaile it,
and before the face of the Diuell, who
reioyceth in our confusions: and shall
they lye hid onely to our selues? Now
then, if wee would haue them hidde
from God, and stoppe the cry, that
they make against vs, and keepe them

from Sathan, who accuseth vs for them: wee must so Search our selues, that they may lye open to our owne hearts: remember thou thy finnes, and God will forget them: lay them open before thy owne face, and God will hide them from his: write them vp for thy owne selfe, and God will blot them out of his remembrance: but if contrariwise, thou hidest them: then assure thy selfe, the more thou hidest, and burriest them, the more open doe they lye in the face of GOD: and then what will followe, but that they will all bee disclosed at the last day, to thy eternall confusion. Therefore againe, and againe, I exhort you in the name of GOD, Search your selues, finde out your finnes, confesse them to GOD, freely, and ingenuously; confesse their desert to bee Hell and damnation, humble your hearts to God, cry and call for pardon, as for life and death, purpose and promise to leaue them, begin a new course of life, belecue stedfastly, and doubt not
of

of pardon and forgiveness in the blood of Christ, continue in that faith, and that newe course of life : So may *Englande* prevent Gods iudgements, and quench that great action of vniuersalnes, which God hath against them, and become a *Nation as worthy* (vpon their faith and repentance) in Christ to be beloued : as for their peace and prosperitie, they haue bene of all nations of the earth admired.

Hitherto, of the third generall point.

4 The fourth generall point in this exhortation, is the time limited them, when they should Search. *Before the Decree come forth &c.* As though the Prophet should say. *Israell, repent, before God execute his iudgements on thee.* For behold the gracious dealing of God : Man sinneth, his sinnes deserue plagues : but GOD presently plagueth not, but defers it, he puts a time betwixt the sinne and the punishment (ordinarily:) this he doth to shew

mercie to mankinde, because that hee would not destroy them, if they would amende. Therefore, after the sinne, he smites not presently, but puttes off his punishment, that in the meane time man may Repent. Here the Prophet compares the Lord to a mother; for as she conceines the fruite in her wombe, and beares it a long time, ere she bring it out: so the Lord after a mans sinnes, or a peoples sinnes, conceiue (that is) ordaines, and decreeth a iudgement for it, but hee keepes it vp, and all that while he heares it: But as she, when her time is come, then trauailes and brings forth: so, when the time that God hath appointed, is come, and stil sinne is not repented of: then his iustice trauailes to be deliuered of that iudgemēt, which mercy hath kept vp so long a time. Thus the old world had an hundred & twentie yeares given them for time of repentance; all that while God was in conceiuing, at last when there sinnes were ripe, and no hope of amendment: then GOD trauelled, and brought forth

forth a fearefull byrth, namely the vniuerfall flood, to wash away, and take reuenge vpon the vniuerfall iniquities of thole times. So many hundred yeares he gaue vnto the *Iewes*, long hee was in conceiuing their destruction, and oftentimes hee had it at the bringing forth, as in the captiuitie of *Babylon*, and vnder *Antiochus*; yet his mercy stayed it: and still hee traualled longer: telles them here by the Prophet, that yet the Decree is not come forth, (though it bee conceived:) but at last when *Israell* would not Repent, but grewe worse, and worse; (as in Christ his time) then hee could containe no longer, but tranelled indeede, and though it bee with griefe, yet hee hath brought forth: and what? a most fearefull byrth, euen an vtter disolation of that kingdome and Countrey, of their Citie, and Temple, and a dispercion of their Nation ouer all the world: but as a woman at last is deliuered with daunger, and difficultie, with paine and sor-

rowe: so the Lord long conceives, but at last brings forth his iudgements: yet it is with griefe and vnwillingnesse, and hee is loath (as it were) and much agrieved to execute his most iust iudgements on those, who haue professed his name: hee often touched the *Jewes* a little, and as being vnwilling to smite them: hee drue backe his hande againe: but at last when their sinnes did so increase, and were so strong, that they euen did wring out, by violence his plagues from him, then with much bewayling of their great misery (as wee may see in Christ, weeping for them,) hee executes his iudgements on them. But as they are long a comming: so, when they come forth, they were the heauier; as a child, the more fulnesse of time it hath, is the greater, the liuelier, and the stronger: so, Gods iudgements, the longer God deferreth them, and is in conceiuing them, the heauier are they, when they come: that is manifest in the *Jewes*, once his owne people, for he hath destroyed their

their land with an irrecoverable destruction, and smitten their posteritie with a blindnes of minde til this houre, so that to this day, when the old Testament is read, the vaile is over their eies, that they cannot see the light of *Christ Iesus*, but plodde on in fearefull and palpable blindnesse.

This Doctrine hath speciall use to this our Church, to teach vs to looke to our selues betimes, and try our owne wayes, and turne to the Lord, for wee cannot tell how farre of his iudgments are: in reason they must needs be near, they haue beene so long deferred, and yet beene so iustly deserued of vs. Certainly God hath long beene in conceiuing iudgements and plagues for the sinnes of *England*, and often hath Gods hand beene vpō vs by warre, famine, pestilence, inundations: and yet it hath beene puld backe againe; and his sword hath beene put vp into his sheath, and God hath stayed his birth euen in the very trauell, and we haue escaped, euen as a man, whose necke
hath

hath beene vpon the blocke, and the
 Axe holden vp to strike: so then, yet
 the day is not come, yet we haue time:
 happie wee that euer wee saw this day,
 if now wee haue grace to repent, and
search our hearts; for then wee shall
 stay this Iudgement decreed, that it
 shall neuer come forth against vs: but
 if we deferre to repent, & put off from
 day to day, and lye rotting still in our
 finnes: then know and be assured that
 as the Decree is established, so it must
 needes come forth: and then, when
 iudgement is come forth, & the stroke
 stricken, Repentance is too late: there-
 fore what he said to the *Jewes*, I say vn-
 to vs, *Search thy selfe, O England*, (a
 Nation not worthy to be beloued) *be-
 fore the Decree come forth*, which is al-
 ready past against thee.

Thus much for the fourth point.

5 Now followeth the last point: the
 reason of all. *Why should we search our
 selves*? The reason is included in the
 fourth

fourth point: For there is a *Deeree* come forth against thee. And though the execution be deferred, and though God be vnwilling to take it out, yet without Repentance, it is most certaine, it shall come forth and bee executed at the last. In one word, this is the reason. Repent, or else certainly God will take vengeance: But (will mans heart say) is this true? Or rather these bee but words to feare men, and to keepe them in awe. I aunswere, for the prooffe and experience hereof, neuer goe further; then this place, and present example wee haue in hand: the Prophet bids them *Search, Search, and repent*, else, as certainly, as there was a iudgemēt conceiued, so certainly it should be executed vpon thē: they would not heare, nor Search, nor repent: but what followed; let all mē iudge whether God is not true, of his word to them or no; yea, alas, who seeth not that God hath trauelled indeede, and hath brought forth a fearefull iudgement on them, and hath made them for these thousand

sand yeares and a halfe, the gazing
stocke, the by word, and the amaze-
ment of all the world.

Thus was it threatned to the *Jewes*,
and thus it is performed; and certainly
thus hath it becom threatned, & thus
shall it be performed to thee, O *Eng-
land*, except thou preuent the iudge-
ments that are comming: O happy
England, that I may say to thee, it is yet
but comming. For as for the miserable
Jewes: vpon them (alas) it is come al-
ready: to those poore soules it can bee
said no more, *Repent before the De-
crees come forth*: for it is now past: but
thou art happie, for thy day is not yet
come: yet I may say to thee: *Re-
pent before the Decrees come forth*: and
O happie *England*, that thou mayest
heare this worde: (*Before*) sounding
in thine eares. Therefore my beloued
brethren, who are heare assembled
out (almost) of euery corner of this
kingdom, heare my words: and carry
them home with you into al countries.
God is the same God still, as iust, and

as

as ieaious, as euer hee was: our finnes
are as ill, nay, much viler then the *Iewes*
were: how can it be then, but that must
fall to vs that fell to them? therefore the
zeale of Gods glorie, and my desire of
your saluations, make mee, that I dare
not flatter: but tell you the truth: that
is, that out of all question, if we search
not our selues & repent, there is a ge-
nerall iudgement in preparing for vs:
certainely the *Decree is out*, and what
can stop the *execution* of it, but *Repentance*:
God hath long spared, and hee
hath been long in traueiling, therefore
(though nothing can be said in way of
prophecie) I am in my conscience per-
swaded to feare, and that out of infalli-
ble grounds of the word of God, that
a plague, and a iudgement, and that
most fearefull, hangs over *England*:
& that it is alreadie pronounced vpon
this Nation, and shall be as certainly
executed, without a visible reformati-
on: and because I may seeme to speak
somewhat at large, giue mee leave to
giue you the reasons inducing mee
here.

hereunto.

1 First, the Gospel hath bene preached these fūe and thirtie yeares, and is daily more and more, so that, the light thereof neuer shone more gloriously, since the Primitiue Church: yet for al this, there is a general ignorance, generall of all people, generall of all points, yea, as though there were no preaching at all: yea, when Poperie was newly banished, there was more knowledge in many, then is now in the body of our Nation; and the more it is preached, the more ignorant are many, the more blinde, and the more hardened (euen as a Sūdar the more it is beaten vpon, the harder it is) so they, the more they heare the Gospell, the lesse esteeme they it, and the more they contemne it; and the more God calles, the deafer they are; & the more they are commanded, the more they disobey. We Preachers may cry till our Linges flie out, or bee spent within vs, and men are mooued no more then stones, O alas, what is this, or what can

can this bee : but a fearefull signe of
distruction? Will any man endure al-
wayes to bee mocked, then how long
hath God beene mocked? Will any
man endure to stand knocking conti-
nually? If then God hath stood knock-
ing at our hearts sine & thirtie yeares
is it not now time to bee gone, vnlesse
we open presently?

But, if we wil know what this argu-
eth, to contemne the Gospel, and not
to repent, when the word is so abund-
antly preached: read the Storie of
Ely his wicked sonnes. Hee spake vn-
to them, and gaue them godly coun-
saile, *but they hearkened not vnto the* 1. Sam. 2.
voyce of their Father. But will some say, 13.
that is no great matter, not to heare
their Father is a common thing: but
marke what followeth. *They would not
beare their Father, because the Lord
would destroy them:* a fearefull thing.
Euen so it is with a nation, or a people:
are they taught, and are they worse and
worse? take heede: If Elyes sonnes or
bey not, it is, because God will destroy
them. If

If therefore *Eliz*, and many *Eliz* haue spoken to *England*, and *England* heares not, *England* obeyeth not, *England* repents not: take heed the Lord in heauē say not, *England* will not heare the voyce of the Prophets, because I will destroy it. Let no man say, wee take vpon vs to prophesie: wee onely giue warning, and shewe the danger, by example of the like.

- 2 My second reason is this: One iudgement executed: and not working Repentance, is alwayes a fore-runner of another, that Rule is certaine, and an euident truth, and needs no prouing.

2. cor. 2. 1

Now, we haue beene visited with Famines, Earthquakes, pestilences, inundations, Thunder & lightning in winter, and most strange & vnseasonable weather: but alas, all these haue taken no effect: where is the humiliation, repentance and reformation which they haue wrought? therefore it must needs bee, there remaines behinde a greater iudgement. Men may be so madde to thinke these to be ordinary things, and
to

to come by course of Nature, and ordinarie causes: but certainly, they are the shaking of the Rod, and fore-runners of a greater iudgement, vnlesse Repentance cut of their course. For looke as one cloud followeth another, till the Sunne consume them: so one iudgement hastens after another, and repentance onely is the Sunne, which must dispel them.

3 Thirdly, it stands with the iustice of God, according as he hath reuealed it in the Scripture, especially in *Dent.* 28, out of the whole Chapter, it must needs be gathered as a Rule. *I wil curse that people which breake my lawes:* now we may not deny but this land of ours, is for abundance of sinne, a people of *Sodome*. All kinde of sinnes, in all estates of men, rage and raigne euery day more and more: therefore I conclude, that vnlesse wee repent, and so dissolue this cloude of iudgement, that hangs ouer our heads: it cannot be, but a most fearefull tempest is to come at the last, and when it is come, it will be

too late to wish we had done it. Therefore in the bowels of Christ Iesus, Let this be to intreate and exhort you all, to search and looke into your selues, that so Repenting and changing your wayes, you may get the sword againe into his sheath, which is already drawn out, but yet hath not stricken home, & may quench the wrath which is already kindled, but yet burns not out as it wil do, if by repentance we quench it not: & do this every one as you tender the saluatio of your owne soules, & the continuance of the Gospel to this glorious Nation, and the peace and prosperous state of this Church & common wealth. For let men make what causes they will, it is certainly sinfulnesse that ouerturnes kingdomes, and changeth states, as all these kingdomes and states have felt, who have continued finally to contemne the Gospel.

It followeth:

And you be as Chaff, that passeth on a day.
The

The Prophet proceedeth, & describeth more plainely, the manner and state of that plague, which God will send vpon the: the meaning was partly opened before, to bee in effect thus much; Search your selues, least God take his fanne and try you, because you would not try your selues, and finding you vppon the tryall, not found wheat, but light chaffe: blow you to hel with the winde of his wrath: the *Metaphor* which the Prophet yseth is this, he compares the Lord to a husband man, great and rich, the whole world is his corne-field: several nations, (as this of ours for one,) are his heapes of Corne: but these heapes of corne be full of chaffe, that is, these particular Churches, are full of hypocrites: now a wise husbandman letteth corne and chaffe lye together no longer, then til the winde doth blow, and then he appoints his fanning time to seuer his corne from his chaffe, and to blow away his chaffe, & lay vp his corne: so God, the great & wise husbandman, will not let the Chaffe

lye for euer amongst the Wheat, hee hath therefore appointed his fanning times, when to blow the Chaffe into hell, and to gather his wheat into heauenly garners.

Now Gods winnowing times are two : the one is at the last day, after this life, and that is Gods great winnowing day of all his Corne (that of all men) when the bad shall bee seuered from the good for euer, neuer to be mingled againe with the, but by the strong and powerfull fanne of his last and finall iudgement to be blowne into Hel: the winde of whose wrath, at that day, shall bee stronger to blow them all away, then at the winde in the world to blow away one handfull of light Chaffe.

2 Gods other fanning time, is in this world : and that is also double. The one is, when the word is preached: the *preaching of the word is one of Gods fans.* For when the Gospell is preached to a Nation or Congregation, it fannes them, and tries them, & purgeth them, and so seuers them, that a man may see
a ma-

a manifest difference of the chaffe and the wheate, that is, of the godly man, and the wicked man: this preaching of the Gospell, doth *John the Baptist*, *Matth. 3.* expressely call a Fanne: where the holy Ghost pursueth this whole *Metaphor*, most plainly speaking of *Christ*, hee saith; *Whose Fanne is in his hand, and hee will roughly purge his floore, and gather his wheat into his garner, but the chaffe he will burne with fire unquenchable.* The winde of this fanne of the word preached is so strong, as that it severs the Chaffe from the Wheate, that is, good professors from hypocrites in the visible Church, and blowes so strongly vpon the wicked, that it brings them to the beginning of Hell euen in this world, for it so worketh vpon the conscience, as if it cannot conuert them, it strikes them with feare, terrour & torment, either in life or at death, which torment of conscience is the very flashes of hell-fire.

But, when this first Fanne of the word, will not serue to bring men to

tance, (for the word preached, doth not confound a man actually, but only pronounce the sentence, and thereby strike the conscience) then God hath another fanne, and that is the *fanne of his iudgements*: and that fanning or winnowing time is, when he executes his vengeance and his iudgements on a Nation: this is his latter fanne, when the first will not preuaile, this is his powerfull and strong fanne driven about with the winde of his wrath, this fanne went ouer the olde world, and swept them all away, and went ouer the nation of the *Iewes*, and we see they are no more.

I These three fannes of God make a three-fold separation of the Chaffe from the Wheate, that is, of the wicked from the elect: with the fanne of his word which is powerfull, he seuers them in affection, and disposition, and makes a distinction of them, so, as generally the Wheate is knowne to be Wheate, and Chaffe discerned to be Chaffe, by the preaching of the word:
but

but though the tare be knowen to bee tare, yet both grow together, so that the word onely seuers them in affection, and sets seuerall notes of distinction vpon them both.

2 But then the second fanne of his Iudgements is more violent, for thereby, he seuereth them a sunder in soule, gathering the godly men, as his wheat into the heauens, & blowing the soules of the wicked into hell: but yet the bodyes of them both lye together, as partakers of the same iudgement, so subiect to the same corruption, and are all lodged in the same graue of the earth, and death hath like dominion ouer them all.

3 But afterwards at the last day, at Gods great haruest, & great winnowing time, he then with the winde of his power, seuereth them a sunder in soule and body. Wheate from the Chasse, sheepe from the Goates, & separateth them, neuer to be mingled againe for euer & euer: and then with the winde of his wrath, he blowes the chaffe into

fire vnquenchable, and with his louing fauour gathereth his wheate into the euerlasting and glorious garner of heauen.

So then the first seuereth them in affection. The second in soule for a time. The third, actually in soule and body for euer and euer.

Now of these three winnowing times, the holy Ghost speaketh here properly of the second: namely the *fan of Gods iudgements*; so that, the meaning of the *Metaphor* is this: search your selues and repent betimes, least God come vpon you with some fearefull *iudgements*; because you haue so long contemned the *fan of the word*, and finding you too light to abide the tryall, doe take you away in the iudgement, and cast you into hell: for as sure as the fan of the word hath made difference of you, which are chaffe, and which are wheate, so sure shall the fanne of his iudgements blow away the chaffe to hell and damnation.

Thus much for the meaning.

Now

Now for the yse for vs in *England* the case stands thus: Our church doubtlesse is Gods corne field, & we are the corne heape of God: and those *Brownistes* and *Sectaries* are blinde and besotted, who cannot see that the church of *England* is a godly heape of Gods corne: but withall, we must cōfesse, we are full of chaffe: that is, of prophane, & wicked Hypocrits, whose hearts and mindes abound in sinnes and rebellions: and many of our best professors are also too full of chaffe (that is) of corruptions, and doe giue themselves too much libertie in many sinnes: but alas, the pure wheate, how thinne is it scattered? howe hard to finde a man (at least a family) which dedicate themselves to the Lord in holy and sincere obedience, and labour to make conscience of all sinnes: now therefore, seeing wee are Gods corne field, and we haue some pure wheat amongst much chaffe, therefore God will winnow vs, to find out the corne, if hee haue but one corne of wheat in a handfull of chaffe, but one good man
of

of many, he will stirre all the heape for those fewe cornes, hee will not care to blow all the chaffe to hell, to finde out those fewe cornes of wheat, to lay them vp in heauen: so that out of all question, *England* being so ful of chaffe, must look to be winnowed.

Nowe for the first Fanne of his word, it hath beene vsed in this land these fīue and thirtie yeares, and that as powerfully, and as plentifully as any where in the worlde, and yet (alas) many are more Godlesse, more ignorant, more prophane then euer they were, yea wickednesse groweth, and the Chaffe increaseth aboue the Wheate: bee sure therefore, that God will bring his second Fanne vpon vs; because wee will not suffer the first and the milde and *gentle fanne of his word* to try and search vs; therefore hee will bring the *fearfull fanne of his iudgements*, and with it, hee will blowe soule & body into hell, with those our sinnes & corruptions, which we would not suffer the Fanne of Gods worde to blow

blowe from vs. The first hath so long
blowen in vaine, that the second must
needs come vpon vs, & it hath already
begun to blow: three or four blasts haue
blown ouer vs; famin, pestilence, earth-
quakes, fire, water, winde, these haue so
blowne some of vs, that they haue taken
away a great number of vs. For vs that
remaine, this onely remaines, that wee
strengthen our selues by grace, to be a-
ble to stand against the next blast, for
come it wil, & when it comes, no wealth
nor worldly thing can inable vs to en-
dure it, onely faith & repentance, & the
grace of God will stand at that day.
Now therefore, in that so feareful a fan-
ning abideth vs: seeing it is so neer (as
appeareth by the blasts already past o-
uer vs, which are nothing but the fore-
runners of a greater tēpest:) what shuld
be our care (except wee care not to be
blown body & soule into hel) but to la-
bour to eschew this feareful fan of Gods
wrath: or at least, if it come vpō vs, that
it may not blow vs to hell, but hasten vs
to heauen. It thy heart be touched to

In the plaga
at London
there dyed
some weeks
almost 2000
a weeke in
92. but in
1603. there
dyed 3300.
in a weeke.

aske

aske, how this may be : I answere thee,
onely to follow the Prophets aduice in
this place, by *Searching and trying our
selues*. The way to escape Gods triall,
is to try thy selfe : and to escape Gods
iudgement, to be a iudge to thine owne
soule: and so the way to escape the fear-
full fanne of God, is, to fanne thine own
heart by the law of God. For whomso-
ever the first fanne (that is the word of
God) doth worke vpon : these men are
neuer blowen away with the fanne of
Gods iudgements. O then, entertaine
the word of God into thy heart, submit
thy soule vnto it, let it pearce, & try, and
ransacke thy heart, and lay before thee
thy wretched estate by thy sinnes, and
when thou seest thynakednesse and mi-
sery, confesse it, bewayle it, be humbled
for it, cry & call for mercy and forgiue-
nesse ; pray against thy speciall sinnes,
strive to purge them out as the poyson
of thy soule, craue grace from God a-
gainst al thy sinnes: and if thou seest any
sins more welcome to thy nature, more
deere vnto thee, and which more pre-
uaile

valle against thee, then others doe: pray
 against these finnes, and strīue against
 them aboue all; and endeouour, that by
 the fanne of Gods word, they may bee
 blowen away from thee. When thou
 hast done this, then marke, what will
 come of it: when thou hast fanned thy
 selfe, God will not fanne thee: but
 when the fanne of his iudgemēt comes;
 and bloweth so strongly vpon the wic-
 ked, then the Lord finding thee alrea-
 dy fanned, and clenfed by his word, will
 spare thee, and his iudgement shall ei-
 ther blow ouer thee, and passe by thee
 vntouched (as ouer *Lor*, in the destruc-
 tion of *Sodom*) or else shall fanne out all
 thy corruptions, and blow thee vp to
 heauen, to be laid vp as pure wheat in
 the heauenly garners, and mansions of
 glory, which Christ ascended to pre-
 pare for thee.

Now then amongst those many bi-
 sinefles, with which this world doth
 comber euery one of vs (all which shall
 perish with the worlde it selfe) let vs
 good brethren, spare some time for this
 great

great businesse. *Martha* may be com-
 bred about many things, but *this* is that
one thing, which is *necessarie*; therefore
 whatsoeuer is done, let not this bee vn-
 done. Once a day put thy selfe and thy
 life vnder the fanne of Gods lawe, try
 thy selfe what thou art, and thy life, how
 thou liuest. Once a day keepe a Court
 in thy conscience, call thy thoughts,
 thy wordes, and thy deedes to their
 tryall: let the ten Commandements
 passe vpon them, and thy sins and cor-
 ruptiōs which thou findest to be chaffe,
 blow them away by repētance, so shalt
 thou remaine pure and cleane wheate,
 fit for the house and Church of God in
 this world, & for his kingdome in hea-
 uen. But, if we will not doe this, then
 alas, what wil follow? my heart griueth
 to vtter it; but I must, vlesse I should
 be a false prophet: And therefore I wil.
 Our long peace, plentie, and ease, haue
 bred great sinnes, so great that they
 reach to heauen, and prouoke Gods
 Maiestie to his face, and so strong, that
 they will violently drawe downe iudg-
 ments

ments from God vpon vs: which when they come, they will bee so powerfull, and so violent, that they will blow vs away like chaffe, and bring this kingdom to some miserable ruine. O therefore how happy are wee, if we can entertaine this Doctrine, and practise it: for in so doing, we shall preuent Gods iudgements, wee shall continue the Gospell to this land, and preserve this glorious Nation from being destroyed or dispeopled, by some fearefull iudgement.

Beloued, you come hither to this *At Stur-*
place, purposely to buy and sell and *bridg faire*
thereby, to better your estates in this
world: how happy then are you, if be-
sides the good markets, you make for
your bodies and estates, you learne also
how to make your selues abide the tri-
all of Gods iudgements, and how to be
made pure corne, fit to replenish the
graners of heauen, & how to continue
Gods fauour and the Gospell to this
Nation. If thou goe away with this les-
son, thou hast a Jewell more worth, then

if

if thou shouldest goe home possessed of
all the huge riches of this Faire: you call
this and such like times, *Faire times*: but
if thou learne this lesson right, then thou
maist say, that this was the fairest day in
deede, that euer shon vpon thee, since
thou wast borne. This pretious Jewell
which I haue spoken of all this while,
I heare offer vnto thee. Every one
brings hither some thing to bee solde,
this is the merchandize that I bring and
set to sale vnto you: what euer commo-
ditie any of you bring, it is from some
quarter of this land, but all is from the
earth: but this that I bring, it is from
heaven: and all the earth cannot yeelde
it: and as it is from heaven, so it is of a
heavenly vertue, and will worke that
which all the wealth in this faire is not
able to doe: therefore canst thou, to buy
the basest, and let passe the best of all:
and neuer alledge that it is about thy
compasse, and being a Jewell, it is too
deare and costly for thee: for I offer it
freely vnto you, and to every one of
you, I pronounce vnto you, from the
Lord,

Lord, that here this blessed doctrine is offered vnto you all, in his name, freely, *and that you may buy it without money.* Happie is that day when thou comming so farre to buy things for thy bodie, and paies so deare for them, doest meete with so pretious a Jewell, the vertue whereof, is to saue thy soule, and payest nothing for it. Thou maiest hereafter reioyce and say: *I went to buy and sell, and to helpe my body: but I haue also learned to saue my soule.* I went thither to helpe to maintaine my owne estate but *I haue learned to helpe to maintaine England in prosperitie: for assuredly, if wee would all of vs learne this lesson, and practise it, we might assure our selues of the glorious prosperitie of England, to continue from generation to generation: whereas alas, if we continue & go forward in our sins, & impenitency, it is greatly to bee feared, that neither the Gospell nor this peace, will reach to our posterities. Therefore now to make an end: I once againe, & lastly, comend this doctrine to you al, & every*

H

one

one of you (for this marchandise that I bring, is of that nature, that though some take it, yet there is also enough for euery one) and I commend it vnto you, euen from the very mouth of God himselfe: thinke of it I charge thee, as euer thou lookest to appeare before the face of Christ Iesus the great iudge, at the last day; and if thou wouldest escape the rigour of that iudgement, enter now into iudgement with thy selfe, and search thy selfe: if thou now wilt not receiue this doctrine, then shal it at the last day be a bill of Enditement against thee, for if it saue thee not, it shal condemne thee, thinke of it therefore seriously, as a matter that concernes thy soule and bodie: yea, and thy posteritie, and this whole Realme, all which shall smart for it, if we repent not. And if the body of our people, and those, whose harts are wedded to this world, wil not enterteine this doctrine: then I turne vnto you that feare the Lord, and to you I direct my last warning, Search, O search, and try your hearts and liues, renewe and re-
vive

wise your faith and repentance, that if iudgements doe come and blowe vpon this Nation, and driue the Gospell from it, and it to hell: that yet you may haue a testimony to your consciences, that you did not pull down this generall calamitie, but for your parts laboured to haue preuented it, by your earnest prayers and heartie repentance: that so, the posteritie ensuing; may not curse you, but speake reuerently of you, and praise God for you, and wish that al had done as you did; for then had they enioyed this goodly land, and al Gods blessings with it, as wee their forefathers did before them: & so shall our names not rot, but flourish amongst the posterities to come, which shall bee partakers of the desolation: And when we haue renewed our repentance, let vs then every one of vs, deale with the Lord by earnest prayer for this Church and Nation, that the Lord would shew his mercy vpon it, and continue vnto it, this place & the Gospell: it is nothing with the Lord to doe it, his powerfull hand is not shorte-

Eze. 14. 13.
14.

ned, he can continue our peace, when the *Papists* look for hurli-burlies, he can continue the gospel, when they hope to set vp their *Idolatry* againe: let vs therefore apply the Lord with our prayers, and with *Moses* set our selues in the breach, and pray for the ignorances of the multitude, and bewaile their finnes, who bewaile not their owne, So did *Noah*, *Daniel*, and *Iob*, in their ages, and prayed for the people in generall calamities: Let vs all be *Noahs*, *Daniels*, and *Jobs*, in our generations; if we doe thus: then when Iudgements come, we shall either turne them away from our Nation, or at the least wee shall deliuer our owne soules.

Let vs nowe turne to the Lorde in prayer, and because it cannot be hoped, but that this our generall sinfulness must needs end with some heavy Iudgment: let vs desire the Lord still to defer our deserued punishments, and still to spare vs, and to giue vs time and leasure to repent: that so, we entering into our selues, and searching our hearts, and
turning

turning to the Lord: wee may turne away his imminent iudgemēts, and that when his wrath doth burne out indeed; we may then bee counted worthie in Christ, to escape those things which must needs come vpon the worlde, Amen.

WILLIAM PERKINS.

Lament. 3.

*Let vs Search and try our waies, and turne
again to the Lord.*

Trin. vni Deo gloria.

FINIS.

TO THE RIGHT

Worshipfull Sir Edward Cooke
Knight, his Maiesties Attorney Ge-
neral, & Sir Thomas Heskith Knight,

Attorney of his Highnesse Courts of Wardes
and Liveries, and one of his Maiesties

Honourable Counsell in the

North, Grace and peace from

Iesus Christ.

Right Worshipfull, give mee leave
to put you both in *one* Epistle, who
one service, *one* place, *one* profession,
one order, and *one* Religion have so
neerely combined: As you are *Brethren*
many waies, and especially in the profes-
sion & practise of one Religion: so vouch-
safe to be ioynt *Patrons* of this little after-
birth, this *factus posthumus*, of that worthy
man Ma. Perkins, now deceased, I send
you heere one of the *shortest*, and one of
the *sweetest* of his Treatises: had it bene as
well brought forth *by me*, as it was begot
by him, it had bene a *child* not vnworthy
of so great a *father*: but seeing it is now as
a *fatherless* child, be you the *Tutors* to this
Orphane, at whose hands Orphanes and
Wards haue ever bene well ysed, The sa-

THE FIRST OF

then whilst he liued was a shining light in this our Church, and being dead, is a shining starre in heauen, for he turned many *Dan, 12.3.* to righteousness, and his doctrine wil shine in Christian Churches whilst the Sunne shineth vpon the earth. The subject of this Treatise is the *Ministerie*, whereof are layde downe the *duties and dignities*. And well dooth he couple these two together: for some can challenge the *dignities* of the Ministerie, and cunningly call the *duties* from their shouldders: others performe the *duties*, but are kept from the *dignities* duly belonging to that calling: but as hee that will doe the *duties*, may iustly challenge the *dignities*, so he that will expect the *dignities*, must doe the duties of a Minister: therefore in this Building, these two beames are in great wisdom well set together by this wise Master builder, and so closely coupled, as the idle or ambitious man cannot looke at the *dignities*, but hee must withal behold the *duties*, nor the painfull & laborious man see his *duties*, but withal that see the *dignities* thereto belonging.

And surely (Right Worshipfull) none might better haue written of this subject then he: for who may more worthily describe

Dedicatorie.

scribe the *dignities* of the Ministerie, then he, who neither by doctrine nor conversation, was euer the least disgrace vnto his Ministerie; or who may better challenge the *honour* of his calling, then he who was euer an *honour* to his calling; And who might better teach the *duties* of the Ministerie, then hee who so discharged them, as Enuie it selfe cannot iustly reprove, and the *enemies* theselues cannot but (a) commend; and who may better teach them to others, then he that carefully practised the in his owne person. And as none could be a fitter *Author* of this discourse then *hee*, so not many fitter *Patrons* then your *selues*: not many in your profession better schollers, nor any that better loue schollers then your selues: & you are some of those few in this wicked age, who willingly veld all *dignities*, and due reuerence to such *Ministers* as you see willingly to discharge the *duties* of good *Ministers*. Well would it be with the Ministerie of England, (and the better with it, the better with England) if all as great as you, were as good friends to it as you. And if the Papists except, and say how can this be, for that you haue beene persecuters of their *Priests*, let

(a) Answer
to Perkins
his reformed Catho-
like, by B. a
Priest.

The Epistle

me answered once for you, who often answered for many distressed men: they persecute you with slander, that say you persecuted the, (but be content to beare your part in popish slanders, with our Prince and state, our Counsellors & Clergy, our Parliaments and Lawes, for none of these haue escaped these viperous tongues) for though you haue executed the Lawes vpon some of them in your feuerall places, yet not with *sharpenesse* nor severity, but with *mercifull iustice*. and that also not as they were *Priests*, but *Plotters*, *Practisers*, *subverters*, and *seducers*: and as they were *Priests*, you sought their reformation, not their ruine. And if they, who can hardly discharge themselves from being *Priests of Baal*, haue had but *iustice*, and that also tempered with *mercy*, it shewes how good regard you haue, and howe much you esteeme all good and faithfull Ministers, which are *God Interpreters*. In a word, if all our *Ministers* were such as this Treatise describeth, or came but as neere it as the *Author* hereof did, and if all our *great ones* did vse and esteeme good ministers as you do, we should then soone pull the *Ministerie* fro vnder that foote of contempt, with
which

Dedicatorie.

which this prophane age doth daily tread
vpon it. The Church of *Rome*, who are
farre *wiser* in their kinde then the children of
light, haue taken other & strange courses
to magnifie the *Clergie*. They teach, that
the state *Ecclesiasticall*, is so far more excel-
lent then the *Ciuile*, as the *Sunne* is then the
Moone, & that not in *spirituall* onely, (for
that we deny not) but in *temporall* power,
pompe, and estate: and that therefore the
Chiefe of their *Clergie*, is as farre aboue the
mightiest *Emperour*, as the *Sunne* is aboue
the *Moone*; and as the *Moone* borroweth
her light from the *Sunne*, so doth the *Empe-
nour* his state and power from the *Pope*.

They teach, that the *Clergie* is a state so
distinct, & so absolute of it selfe, as it hath
not to do with the *Ciuile* state, yea they ex-
empt their *Clergie*, from being any way
subiect to the *temporall* *Magistrate*. And
though their crimes, be neuer so many or
monstrous, yet the *Prince*, or ciuill au-
thoritie, hath nothing to do to take notice
thereof, much lesse to punish them: and
herevpon great volumes are written, and
many Acts and decrees are made in their
Cannon Lawe, *De exemptione Clericorum*.
They extoll their *Clergie* aboue the *Tem-*

The Epistle

poraltie, allowing the Priests both Bread and Wine in the Sacrament, but leaving the *Laitie* bread alone. They make them in their masse, *mediators* betwixt Christ & God the Father, & *Creators* of their Creator and Redeemer, when and as often as themselves list. And finally, they send for the most part, all their *Clergie* immediatly to *heaven* without let, whereas all the *Temporaltie* (except Martyrs) must passe by *Purgatorie*. Here are great buildings, but on a sandy *foundation*, goodly *Castles*, but built in the *ayre*; if these deuises were of God, they would certainly stand, but their long tottering threatens a suddaine fall.

Contrariwise, our Church, or rather *the corruption of our Church*, by auoyding this *Scilla*, haue falne into *Charibdis*, by auoyding one extremitie, haue falne into the other, by taking too much *dignitie* and authority frō our *Ministerie*, & by laying too much pouerty, *contemps*, & basenesse vpon it. It were a worke worth the labour of the *wisest heads*, to put downe the *true meane* betwixt both extreames, & worth the labour of our *Noble King*, to take order that that meane be kept, without *rising* to the right hand, or *falling* to the left.

This

Dedicatorie.

This short Treatise may hap to giue some
light & directions therein, or at least may
encourage & stir vp their hearts in whole
hands it is to doe it: Vnder your woorthy
names would I haue it see the world, not
so much for that I am bound to you both
in many priuate and particular respects,
(though that be much) as for that I know
you both to be of so right and reformed a
iudgement in this case, as you would haue
none *Ministers* but of sufficient gifts, and
vnblameable liues, nor those *Ministers*
pay to their Pensions, or vncertaine sala-
ries, but to haue *certaine* & *sufficient* main-
tenance proportionable to their charges,
and besecming the honour of a Christian
Church: *God* continue you still in that
minde, and make manymore of the same
with you, so should we haue as flourishing
a Church as any Christendome hath
seene. Goe forward in that, and other your
religious resolutions, it is the true way to
honour, both heere and in a better world:
stand firmly for the truth, and boldly a-
gainst the Popish enemies thereof, as hi-
therto you haue done: Religion had ne-
uer more cause to thanke you, and all that
doe so, then now it hath, for her enemies
were

The Epistle

were neuer so insolent since they were our
enemies : but if you and others holde on,
as in your seuerall places you haue wel be-
gun, and others take the like course, there
is hope their insolencies will bee easily (if
timely) repressed, and themselues neereft
the *fall*, when they imagine they are in the
full. The Lorde bleste and assist you in
your painfull places, and make you on
earth Instruments of his glorie, to the
good of his Church, so shall you bee ves-
sels of glory in the kingdome of Heauen:
And thus commending this little treatise
to your *reading*, and my selfe to your fa-
uour, I take leaue, and wil euer rest, 1605.

Your Worships
in the Lord,

W. Crashawe.



A Treatise of the duties and dignitie of the Ministerie.

Iob. 33.23.24.

*If there bee with him a Messenger: An
Interpreter, one of a thousand to declare unto
man his righteousness:*

*Then will he haue mercie on him, and will
say, deliuer him that he goe not downe into the
pit, for I haue receiued a reconciliation.*

IN this Chapter and the former, *Eliphaz* The Coh.
holy, learned, noble, & wise young man, rence of
had conference with *Iob* in matters of these words
high and excellent Diuinitie: the points with the rest.
of his conference are these: From the first
verse of this chap. to the 7. verse, is a Pre-
face to his speech. From thence to the 13.
he repeateth certaine propositions of *Iob*,
and reproveth them: frō thence to these
wordes, hee instructeth *Iob* in certaine
points touching Gods dealing with sin-

A

ners

The parts of
this Chapt.

ners : and those are two.

1 How God *preserveth* a sinner from falling.

2 How God *restoreth* a sinner being false.

1 The meanes whereby God *preserveth* a sinner, are set downe to bee two principall.

1 By Admonitions in *dreames and visions*.

2 By *scourges and chastisements*, when the first will not preuaile. And these are layde downe from the thirteene verse vnto these words,

2 Then followeth the 2. point, namely the *restoring* of a sinner : when both the meanes formerly spoken of, haue not preuailed with him, but that through his corruption he is fallen : and concerning this point, he handleth these particulars.

1 The *remedie and meanes* of his restoring.

2 The *effect* that followeth thereupon.

1 The *remedie* is layde downe in these wordes now red vnto vs, then followeth the *effect*, which is, that when a sinner is restored

restored by repentance, then the graces of God are plentifully powred vpon him both for soule & body : from these words to the end of the Chapter,

The intent then of this Scripture, is, The some and scope of this text is a description of the instrument by whom God raiseth a sinner into the state of grace and saluation. Namely a Minister of his word, and he is described. that God vseth meanes in his mercie to preserue sinners from falling into sinne, but if they doe, then hee in much greater mercie asordeth them meanes and helps to rise againe. And this is the summe and substance of the words. Now, that means and remedie is the matter I purpose to speake of, out of these wordes : The means then to restore a sinner after a fall, is to raise him by *repentance* to a better estate then hee was in before, and that is in clusiuely, and by implication taught in this Text : But the *instrument* by whom that great worke is to be wrought, is here in plaine termes layd downe to bee a *Minister of God*, lawfully called and sent by God, & appointed by his Church to that great dutie. So that these wordes containe a worthy *description* of a true *Minister*, and he is here described.

¶ By

1. By his
titles.

1 By his titles, { *An Angell,*
which are two, { *An Interpreter.*

2 By his rarnesse, *One of a thousand,*

3 By his office : which is, *to declare vnto
man his righteousnesses.*

4 By the blessing that God giueth vp-
on the labours of this true Minister: which
is, *then God will haue mercie vpon the sinner.*

5 By his Commission and authoritie
in the last wordes : God will say, *Deliu-
er him that he goe not downe into the pit, for I
haue receiued a reconciliation.*

Let vs speake of them in order as they
lie in the text, and first of his titles.

1. Title an
Angel.

1 The first title of a Minister of God is,
he is called a *Messenger*, or an *Angel*: and
not here alone, but elsewhere in the Scrip-
ture, Malachy 2.7. *He is the Messenger of
the Lord of hostes.* And in the Reuelation,
the Ministers of the 7. Churches are cal-
led the Angels of those Churches. So that
it is apparant, a true Minister is an *Angel
of God* in one place, and in the other place,
the *Angel of the Church*. Hee is an Angell
or Messenger sent from God to his Church.

Reuel. 2. and
3. Chapters.

Hee is Gods
Angel & the
Churches.

Vse 1. for
Ministers.

This consideration affords matter of
much

much vse. And first for Ministers themselves.

The most of vs in this place (a) are eyther Prophets, or sonnes of the Prophets.

If thou be a Prophet, thou art Gods Angel. If a sonne of the prophets thou intendest to bee, then marke thy dutie, prophets and Ministers are Angels in the very institution of their calling. Therefore thou must preach Gods word as GODS word, and deliuer it as thou receiuest it: for Angels, Embassadors, and Messengers, carry not their owne message, but the message of their Lords and Maisters who sent them, and Ministers carry the message of the Lord of Hostes, therefore they are bound to deliuer it as the Lords, and not their owne.

In the first Epistle of Peter, 4. 11. wee are bid, *If any man speake, let him speake, not onely the word of God, but as the word of God* Gods word must bee spoken, and as Gods word: then shew thy faithfulnessse to the Lord, in discharging thy hands sincerely of that message, which he hath honoured thee to carry, Gods word is pure, there-

(a) This sermon was in the vniuersitie church, to the body of the vniuersitie.

1. Vse for Ministers, Go they must preach gods word, as Gods word.

For they carrie not their owne message but gods.

therefore purely to be thought vpon, and to be deliuered. Then let all that are Gods *Angels*, and would be honoured as his *Angels* and Embassadors, thinke it no lesse reason to doe the dutie of Gods *Angels*, least (as many men mar a good tale in the telling, so) they take away the power and maiestie of Gods word, in the manner of deliivering it.

2. Vse for
minister.
They must
dreach Gods
word in the
evidence, &
demonstra-
tion of gods
spirit.

The second vse concernes the ministers also: are they Gods *Angels*? therefore they must preach Gods word in the *evidence & demonstration of the spirit of God*: for he that is Gods Angell, the spirit of that God must speake in him: Now to speake in the demonstration of Gods spirit, is to speake in such a *plaines*, and yet such a *powerfulnes*, as that the capacities of the simplest, may perceiue, not man, but God teaching them in that *plaine*: and the conscience of the mightiest may feelee, not man, but God re-
proue them in that *powerfulnes*: That this is so, appeares by Saint Paul. *If a man prophetic aright. (saith the holy Ghost) the vnlearned or unbeleeuing man comes in, hee thinkes his secret faults are disclosed and laid open,*

1. Cor. 14.
24. 25.

open, he thinkes all men see his nakednesse, and doe reprove him for it, he therefore falls down and saith, surely God speakes in this man.

In which words, obserue an admirable plainesse, and an admirable powerfulnesse (which a man would thinke coulde not so well stand together.) First plainesse, for whereas the vnlearned man perceiueth his faults discouerrd, it followeth necessarily he must needes vnderstand, and if an vnlearned man vnderstand it, then consequently it must needes be plaine: Secondly powerfulnesse, in that his conscience is so conuincd, his secret faults so disclosed, and his very heart so ript vp: that he saith, certainly *God speakes in this man.* This is the euidence and demonstration of Gods spirit: It is thought good commendation before the world, when men say of a Preacher, surely this man hath shewne himselfe a proper scholler, of good learning, great reading, strong memory, and good deliue- ry, and so it is, and such commendation (if iust) is not to be contemned: but that, that commendeth a man to the Lord his God, and to his owne conscience, is when he preach- eth

This is done

First by teaching plainly.

Secondly, powerfully in that plainnesse.

Ministers must magnify Gods spirit, & not themselves in preaching.

eth so plainly to the capacitie, and so *powerfully* to the conscience of a wicked man, as that he thinkes doubtlesse God is within him. Art thou therefore an *Angell* of God, then magnifie the spirite of God, and not thy selfe in thy preaching of his word.

The 2. vse
for hearers.

They are to
receiue the
and their
doctrine
willingly
and reue-
renly.
Malach. 2. 7.

The next vse is for the hearers, and they are here taught, that if their Ministers bee *Angels* sent them from God, then are they to heare them, gladly, willingly, reuerently, and obediently: gladly and willingly, because they are Ambassadors, reuerently and obediently, because they are sent from the high God the King of Kings, and doe deliuer his embassage. God saith, *the people must seeke the Lawe at his mouth:* and good reason, for if the lawe be the reuealed will of God, and the Minister the *Angell* of God, then where should they seeke the will of God, but at the mouth of his *Angell*? The reason therefore followeth well in that place: they should *seeke the Lawe at his mouth, for hee is the messenger of the lord of hosts:* and this must all Christians doe, not onely if their Doctrine be pleasing vnto them, but though
it

it crosse their corruptions, and bee quite contrary to their dispositions, yea though it bee neuer so vnlauiory and harde vnto nature; yet in as much as it is a message from thy God and King, and the teacher *the Angell or messenger* of that God: therefore both hee and it must be receiued with all reuerence, and with the very obedience of the heart and soule. And this is the cause why a conuenient reuerence and honour is to be giuen of all good Christians, euen to the persons of Gods Ministers (especially when they adorne their high calling with a holy life:) euen because they are *Angels of God*. Saint Paule teacheth, *that women ought to be modestly attired in the congregation because of the Angels:* it is not onely, because *the holy Angels* are present, and alwaies beholders of our seruice of God, but euen because *the Ministers, which are Angels* and messengers sent from God, are there; deliuering their message and Embassage receiued from God: And thus we haue the first title giuen to the Minister: he is an *Angell*.

For it is
Gods mes-
sage, though
they be
men that
bring it

I Corinth.
11. 11.

An Interpreter.

B

Secondly

3 Title, an
Interpreter,
and that two
waies.

1 Gods inter-
preter to his
Church.

2 Mans in-
terpreter to
God.

Secondly hee is an *Interpreter*, that is, one that is able to deliuer aright the reconciliation, made betwixt God and man: I say not, the *author* of that *reconciliation*, for that is the godhead it selfe: nor the *worker* of this *reconciliation*, for that is the second person, Christ Iesus: nor the *assurer* or *ratifier* of it, for that is the holy Ghost: nor the *instrument* of it, for that is the glad tidings of the gospel: but I say he is the *interpreter* of it, that is, first one that can open and *explaine* the couenant of grace, and rightly lay downe the meanes how this reconciliation is wrought: Secondly, one that can *rightly and iustly apply* those meanes, for the working of it out. Thirdly, one that hath authoritie to *publish and declare* it when it is wrought: and by these three actions hee is *Gods Interpreter* to the people.

Then hee is also the *peoples interpreter* to God, by being able to speake to God for them, to lay open their wants and nakednesses, to confesse their sinnes, to craue pardon and forgiveness, to giue thanks in their names for mercies receiued,

ued, and in a word to offer vp all their spirituall sacrifices vnto God for them; and so euery true Minister is a double *interpreter*, Gods to the people, and the peoples to God. In which respects, hee is properly called, *Gods mouth* to the people, by preaching to them from God, and the *peoples mouth* to God, by praying for them to God; and this title sheweth how great & glorious a calling this ministry is if it be rightly conceiued. Now then for the vse of it.

First, if euery true Minister must bee Gods *Interpreter* to the people, and the peoples to God, then hence wee learne that euery one, who either is or intends to be a Minister, must haue that *tongue of the learned*, whereof is spoken in Eley 50.4. wher the prophet saith (first in the name of Christ, as he that is the great Prophet and teacher of his Church; and secondarily in the name of himselfe, and all true Prophets while the worlde endureth.) *The Lorde God hath giuen me a tongue of the learned, that I should knowe to speake a word in season to him that is wearie*: where note the

1 Vse.
Ministers
must haue
the tongue
of the lear-
ned.

wearie soules, or troubled conscience, must
 haue a word *in season* spoken to him for
 his comfort, and that cannot bee spoken
 without *the tongue of the learned*, and lastly
 that tongue of the learned must bee *giuen*
 of God. Now to haue this *tongue of the*
 learned, which *Esay* speakes of, what is it
 but to be this *Interpreter*, which the holy
 Ghost heere saith a Minister must bee :
 But to bee able to speake with this tongue
 is, first to bee furnished with humane learning.
 Secondly, with *Diuine knowledge*, as farre
 as it may by outward meanes bee taught
 from man to man : but besides these, hee
 that will speake *this tongue* aright, must be
 inwardly learned, and taught by the spirit
 of God : the two first he must learne from
 men, but the third from God : a true Mi-
 nister must be inwardly taught by the spi-
 ritual school-maister the holy Ghost, Saint
 Reuel. 10. 8. *John* in the Reuelatiō must take the booke,
 that is the Scripture, and eate it, and when
 hee hath eaten it: then (saith the Angell) *he*
 must goe preach to Nations, tongues, people,
 and to Kings : which was done, not that
 Saint *John* had not eaten that booke, in
 the

First he must
 be furnished
 with human
 learning.
 2 with diui-
 nity.

3. He must
 be inwardly
 taught by
 Gods spirit.

the comming downe of the holy Ghost, the very end of whose comming was to teach them spiritually: but that in him Christ might teach his Church for ever, that no Minister is fit to preach, to nations and to Kings, *untill they haue eaten the booke of God*: that is, till after and besides all the learning that man can teach them, they be also taught by the spirit of God himselfe, and this teaching is it that makes a man a *true interpreter*, and without this he cannot be, for how can a man bee Gods *interpreter* to his people, valesse he knowe the mind of God himselfe, and how can he *knowe the minde of God*, but by the teaching of the spirit of God. For as no man knoweth the thought of a man, but the spirit of man that is in him. So the things of God knoweth no mā, but the spirit of god. Indeed we may be *mans interpreter* by humane teaching, and may interpret the Scriptures truly and soundly as a humane booke or storie, for the increase of knowledge, but the *diuine & spiritual interpreter*, which shal pearce the hart, and astonish the soule of man, must bee taught by the inward teaching of the holy Ghost.

This is to eat the booke of God.

1. Corinth.

This is no
approbation
to Anabap-
tists who de-
pend onely
on reuelati-
ons, & neg-
lect all
meanes.

Psal. 119. 18.

Let no man thinke I heere give the least allowance to Anabaptistall fancies; and reuelations, which are nothing, but eyther dreames of their owne, or illusions of the Diuell, for they contemne both humane learning, and the study of the scripture, and trust wholly to reuelations of the spirit; but Gods Spirit worketh not but vpon the foundation of the worde: onely I teach this, that a Minister must bee a *diuine Interpreter*, an *Interpreter* of Gods meaning. And therefore he must not onely *reade the booke*, but *eate it*, that is, not onely haue the knowledge of Diuine things flowing in his *braine*, but ingrauen in his *heart*, and printed in his *soule* by the spirituall finger of God: and therefore for this end, after all his owne study, meditation, conference, Commentaries, and after all humane helps, hee must pray with Dauid, *Open thou mine eyes, that I may see the wonders of thy lawe*. The discerning of those wonders requires a *spirituall illumination*, and the opening of them requires the *tongue of the learned*. Therefore after all the studie which flesh and blood, and hu-
mane

mane reason can yeelde, pray with the Prophet, *Lord giue me the tongue of the learned*, that I may be a right interpreter of thy holy will,

Furthermore, inasmuch as ministers are Interpreters, they must labour for sanctitie, and holinesse of life. In *Esay, the king of Assiria* is saide to be sanctified or set apart to destroy Gods enemies. If there be a certaine kind of sanctification, necessary for the worke of destruction, then how much more is true sanctification necessarie for this great and glorious worke of the edification of Gods Church? A Minister is to declare the reconciliation betwixt God and man, and is hee himselfe not reconciled? Dare he present another man to Gods mercy for pardon, and neuer yet presented himselfe? Can hee commend the state of Grace to another, and neuer felt the sweetenesse thereof in his owne soule? Dare hee come to preach sanctification with polluted lips, and out of an vn sanctified heart? *Moses might not stand upon the Mount in Gods presence, till hee had put off his shooes from off his feet.* *Exod. 3.* and dare any man presume

2 Vle. For ministers.

Esay. 13.

They must be holy and sanctified men: and so be first of all interpreters to themselves.

to come into this most high and holy presence of the Lord, vntill he haue mortified his corruptions, and cast off the vnrulines of his affections?

Exod. 19. 20.

Leuit. 10. 3.

In Exodus, the priests are bid to *sanctifie the people*, and in Leuiticus it is saide, that *God will be sanctified in all that come neere him*, but who come so neere vnto God as the Ministers do? So that it is apparant, *Ministers doe sanctifie the people*, and in some construction, *God himselfe*: Nowe, shall they one way bee *sanctifiers of the people*, another way of *God himselfe*, and no way of *themselves*? Surely if it bee so, they are but lame Interpreters. And this is the reason doubtlesse, why vntanctified Ministers, and such as are of a loose conversation, bestow such fruitlesse labours in the Church: many want no learning, no ability to interpret, & yet how fewe soules doe they bring to God? Some it may bee are conuerted by their Ministerie, that God may shewe, the efficacie is not in the person of man, but in the ordinance of God, but fewe doubtlesse (for ought that we can see) to teach vs, how God hateth him

For selfe they
will hardly
do good to
others.

him which will take in hand to reconcile others to God, himselfe being vnreconciled. Seing then *Ministers* are *Gods Interpreters* to the people, to declare & publish their reconciliation with God, and that they cannot be reconciled, vnlesse they be sanctified, and can so hardly bee sanctified by the ministerie of an vn sanctified man: let therefore all true *Ministers* of God: first be *Gods Interpreters* to their owne consciences, and their owne soules *Interpreters* to God, then shall they know more perfectly how to discharge the office of true *Interpreters* betwixt God and his people.

And thus we haue the true titles of a true Minister.

Now it followeth in the Text.

One of a thousand.

Here is the second part of this description, which is *by the rarenesse, or scarcenesse of good Ministers*: which is layd downe in a very strange phrase, namely, that a true Minister, one that is a right Angel, and a true Interpreter, is no common or ordinarie man but thin sowne, one of many, *Nay, one of a thousand.*

^{2.} Part of the description is the rarenes of a good Minister. He is one of a thousand.

The

The mea-
ning.

The meaning hereof is to be conceiued either properly, or figuratiuely: in the figuratiue sence, it is spoken in relation to ministers themselues: in the proper sence, it hath a comparison with all men: the figuratiue and hyperbolicall sence is, that of all the Ministers in the worlde, not one of many is a right Angel, and a true Interpreter: the plaine & proper sence is, that amongst the men of this worlde, there is not one of a thousand which proues a true Minister. For this point let vs examine three points: the truth of it, the reasons of it, and the vse of it.

1. The truth
hereof,

The truth hereof is manifest, by the experience of all ages, wherein it is strange to obserue, *how fewe men* of any sort, especially of *the better sort*, affect the calling of a Minister: and which is more strange, howe fewe of those that are Ministers in name and title, doe deserue these honorable names of an *Angel*, and an *Interpreter*, and the truth is too manifest in common practise, to insist much vpon it: rather therefore let vs see the reasons of it, and they be these principally.

First

First, the Contempt that lyeth on that calling, it being alwayes hated, by wicked and prophane men, because it discovers their filthines, and vnmaskes their hypocrisie: and their doctrine of times is a fretting corrasie to their conscience, that they cannot welter, and wallowe so quietly, and secretly in their sinnes, as otherwise they would, therefore is it that they spurne both against the calling, and the men, and watch them narrowly, and take holde of their least infirmities, thereby to disgrace them: iudging that to cast contempt on that calling, is to remoue shame from their owne shamefull courses; nor is it possible, but that they should thus hate this calling, inasmuch as they hate so deadly both that lawe and Embassage which they bring, and that G.O.D., whose Embassadors they are.

This hatred and disgrace in the wicked world, was that that caused *Jeremie* to cry, *woe is me*, & made him in the seeming of his natural reason, curse & time & euer he was a prophet, for saith he, *I am a man of cōtention,* every

2. The reasons hereof.

1. Reason the contempt of it: it being alwayes hated by wicked men.

Jeremie, 15.

every man is at strife and at enmitie with me.

2. Reason,
the difficul-
tie of dis-
charging
the duties.

The next reason is, *The difficultie of dis-
charging the duties* of his calling: to stand
in Gods presence, to enter into the holy of
holiest, to goe betwixt God & his people,
to be Gods mouth to the people, and the
peoples to God: to be the Interpreter of
the eternall lawe of the olde Testament,
and the everlasting Gospell of the New:
to stand in the rounne, and to beare the of-
fice of Christ himselfe, to take the care and
charge of foules, these considerations are
so many amazements to the consciences of
such men, who doe with reverence ap-
proch, & not with rashnes, rush vnto this
sacred seate: this made Saint Paul cry out,
who is sufficient for these things. And if Paul
said, *Who am I?* no marvell though many a
man say, *I am not sufficient*, and doe there-
fore draw their neckes from this yoke, and
their hands from this plough, vntill God
himselfe or his Church doe presse them
to it.

2. Corinth.
2. 16.

3. Reason:
want of
mainte-
nance.

The last reason is more peculiar to this
age of the newe Testament, namely, *want
of*

of maintenance and preferment; for them that labour in this calling: men are flesh and blood, and in that respect must be allured, and wonne to embrace this vocation, by some arguments, which may perswade flesh and blood: the world hath in all ages beene negligent herein, and therefore God in his law tooke such strict orders, for the maintenance of the *Leuites*: but especially, now vnder the Gospel, this calling is vnprouided for, when it deserues best of all to be rewarded: certainly it were a worthy Christian pollicie, to propound good preferments to this calling, that thereby men of the worthiest giftes might be won vnto it, and the want thereof, is cause why so many young men of speciall partes, and greatest hope, *turne to other vocations*, and especially to the *Lawe*, wherein at this day the greatest partes of the *finest wits of our kingdome*, are imployed, & why? But because they haue al the *meanes to rise*, whereas the Ministerie, for the most part yeeldeth nothing, but a *plaine way to beggery*: this is a great blemish in our Church, and surely I wish the Papists, those *children of this*

Deut. 10. 9.
& 28. 2.
Num. 18. 26.

This makes many of our best wits, turne from Diuinitie to Law.

this world, were not wiser in their kinde, (in this point) then the Church of God: the reformation hereof is a worke worth the labour of prince and peoples & speciall care is to bee had in it, else it will not be reformed, for doubtlesse had not God himselfe in the olde testament, taken such straight orders for the livings of the *Leuites*, they had beene put to no lesse extremities, then is the Ministrie of this age. And this reason added to the other, makes them perfect; and all put together make a reason infallible: for who will *undergo so vile contempt*, and *undertake so great a charge for no reward*: and where there is so great contempt, so heauie a burthen, and so meane a reward, what maruell, if a good Minister be one of a thousand?

3. The vse
of it.

1. To Rulers
to maintaine
Vniuersities,
Colledges,
and schooles
of the Prophets.

Now let vs make vse of this doctrine: The vse is manifold, and yeelds instructions to many sorts of people: First, *Rulers and Magistrates* are heere taught, if good Ministers be so scarce, therefore to *maintaine* and increase, and doe all good they can to the *schooles of the prophets*, to Vniuersities, Colledges, & Schooles of good learning.

learning, which are the *Seminaries of the Ministerie*: herein the example of *Samuel*, is very worthy to bee followed, in whose dayes the schooles of the Prophets flourished, and euen *Saul* himselfe, though hee did much hurt in *Israel*, yet when he came to the schooles of the Prophets, his hard heart relented, he could doe them no hurt; nay, he put off his robes & prophesied amongst them. So should all Christian princes and magistrates aduance their schooles, and see them both well maintained, and well stored, the reason is euident & forcible.

1. Sam. 19. 20
21, 22, 23, 24.

A good Minister is one of 1000. If therfore they would haue the number increased, let them maintaine the *Seminaries*. And againe, if *Antichrist* to vphold his kingdom, the Kingdome of Sathan, bee so carefull herein, to erect Colledges, and indowe them with liuing, to bee *Seminaries* for his Synagogue, and vse so great meanes to sowe his tares in the hearts of young men, that so they may sowe them in the hearts of the people abroad: shall not *Christian princes* bee as carefull, or rather much more zealous, for the increasing

The rather, because the Pope doth so to vphold his superstition.
At Rome
Reimes
Doway.

1. Kin. 18. 22.

increasing of the number of godly Ministers? shall *Baal haue his 4. hundred prophets, and God haue his Elias alone*? great shame must it bee to *Ahab*, or to any king, whose kingdome is in that estate,

And the Iesuites to continue their late founded Hierarchie.

The Iesuites diligence is such in teaching, and the readinesse of some of their novices such in learning, (the diuell himselfe doubtlesse, putting to his helpe withall) that in three yeares (as some of them say of themselues) they proceede in humane learning, and in the fourth, in Diuinitie: which if it be so, then it may bee a good Lesson, for these our schooles of learning, and an inducement to moue all that haue the gouernment thereof, to labour to aduance learning, by all good meanes, and to giue it more speedie passage: And it may shame some that spend so many yeares in the Vniuersitie, and yet alas for all that proue not one of a 1000. In these our schooles are by Gods mercy, many young trees planted by the river side of this goodly Orchard, which by good ordering and dressing, may proue goodly trees in the temple of God, and strong pillars

strong pillars in the Church: but they are like tender plants, and must be cherished. Princes and great men, by allowing maintenance, and the Governours by establishing good orders, and looking carefully to their execution, must see that these plants have sufficient moisture to grow speedily to perfect ripeness, and that then they be transplanted in due time, into the Church and common wealth: these be the trees spoke of in *Ezechiel*, which growe by the sides of the river, which floweth out of the sanctuary. Waters out of the Sanctuary must nourish them, and so they growe vnto their perfection: but take away these waters: take away the liberalitie of princes and good discipline from the Universities, and these trees must needs decay and wither: which if they do, then the smal number of good Ministers will be fewer & fewer, & of one of a 1000. ther wil not be one of 2000.

Ezechiel, 47.
1, &c.

In the next place, *Ministers* themselves are here taught: First if good Ministers bee so scarce, then let every man feare to make them fewer then they bee: every man therefore for himselfe, labour

2. Use for
Ministers.

1. Let every
man feare to
make them
fewer.

first for ability, then for *conscience* to discharge his dutie: namely, to bee an *Angel*, to deliuer faithfully Gods Embassage, and a *true Interpreter* betwixt God and his people: thus if thou doest, then howsoever the number of good Ministers is small, yet it shall bee nothing smaller for thee.

2. Labour to
encrease
them, by
winning o-
thers to it.

2 If they bee so fewe, labour to increase them, for the more they are, the lesse burden lyeth vpon each particular man, therefore let every Minister by his teaching, and by his conuerfation labour, so to honour his calling, that hee may thereby allure and drawe others to a loue and liking thereof.

Galath. 2.9.

3. Let them
one loue an-
other and
ioyne toge-
ther.

3 Are good Ministers so thinne sowne? are there so few of them? then let all good and godly Ministers *give the right hand of fellowship* one to another, and ioyne together in loue, & by that meanes arme themselves against the scorne and contempt of the world; we see they that are of a kinred, or a brotherhood, or any kind of societie, the fewer they are, the more closelie doe they

they combine, the more firmly doe they holde together against all forraigne force: so ought Gods Ministers to doe, because their number is so small: if they were many, lesse danger in their disvnion. But seeing they are so fewe, the more it concerneth them to cut off contentions, and all occasions of debate, and to ioyne hand in hand against these common aduersaries.

In the third place, *young Students* are heere taught, seeing a true Minister is but one of a thousand, that therfore they bend their studies, and their thoughts to the Ministerie, for they well know it is an old prouerbe, *the best things are hard to come by*: & certainly there are so few good Ministers, because the holy Ministerie in it selfe is so high & excellent a calling: & as it is a *shame to the men* that there are so few good Ministers, so it is a commendation to the calling: whose honour & excellency is such, that as wee see heere scarce one of a thousand attaines vnto it, therefore men of the most excellent giftes, are here invited to dedicate themselues vnto the most excellent vocation, yea, very reason it selfe would vrge a man to be *one of a thousand*.

3. Vse for Students.

1. To consecrate themselves and their Studies to that calling.

1. Let every man feare to make them fewer,

first for ability, then for *conscience* to discharge his dutie: namely, to bee an *Angel*, to deliuer faithfully Gods Embassage, and a *true Interpreter* betwixt God and his people: thus if thou doest, then howsoever the number of good Ministers is small, yet it shall bee nothing smaller for thee.

2. Labour to encrease them, by winning others to it.

If they bee so fewe, labour to increase them, for the more they are, the lesse burden lyeth vpon each particular man, therefore let every Minister by his teaching, and by his conuersation labour, so to honour his calling, that hee may thereby allure and drawe others to a loue and liking thereof.

Galath. 2.9.
3. Let them one loue another and ioyn together.

3 Are good Ministers so thinne sowne? are there so few of them? then let all good and godly Ministers *giue the right hand of fellowship* one to another, and ioyn together in loue, & by that meanes arme themselves against the scorne and contempt of the world: we see they that are of a kinred, or a brotherhood, or any kind of societie, the fewer they are, the more closelie doe they

they combine, the more firmly doe they holde together against all forraine force: so ought Gods Ministers to doe, because their number is so small: if they were many, lesse danger in their disvnion. But seeing they are so fewe, the more it concerneth them to cut off contentions, and all occasions of debate, and to ioyne hand in hand against these common aduersaries.

In the third place, *young Students* are heere taught, seeing a true Minister is but one of a thousand, that therefore they bend their studies, and their thoughts to the Ministerie, for they well know it is an old prouerbe, *the best things are hard to come by*: & certainly there are so few good Ministers, because the holy Ministerie in it selfe is so high & excellent a calling; & as it is *a shame to the men* that there are so few good Ministers, so it is a commendation to the calling: whose honour & excellency is such, that as wee see heere scarce one of a thousand attaines vnto it, therefore men of the most excellent giftes, are here innited to dedicate themselues vnto the most excellent vocation, yea, very reason it selfe would vrge a man to be *one of a thousand*.

3. Use for
Students.

1. To consecrate themselves and their Studie to that calling.

To furnish
themselves
with the
true orna-
ments of a
Minister.

2 And further, as they are to in-
tend this calling as the most rare and ex-
cellent: so this must teach them likewise
to hasten to furnish themselves with all
good helps and meanes, that they may
become *true Ministers and able Interpre-
ters*, and not too long to sticke in those
studies, which keep a man from the prac-
tise of this high function: for it is not to
live in the Unversitie, or in the Colledge,
and to studie, though a man never so fast
deuoure vp learning, but to be a good Mi-
nister, is that that makes a man one of a
thousand.

4 Vse for
Hearers.

1. To reue-
rence the
person and
receiue the
doctrine.

Math 5. 13.

In the last place, *Hearers* are heere
taught their dutie, first, to *respect* with re-
uerence the person, and to *receiue* with re-
uerence the *Message* of every true Messen-
ger, seeing it is so rare a thing to finde a
true Minister for as nothing is more vile or
base then an *evil & lewd Minister*, (whom
Christ compares to *salt which hath lost his
savour, which is good for nothing, but to be
cast out, & troden downe of men*;) so is there
none worthy of more love and reuerence,
then a *beij Minister*: for as *Esay* saith, *their*

beij Minister is as the salt which hath lost his
savour, which is good for nothing, but to be
cast out, & troden downe of men.

very feete are beautifull which bring glad ty-
dings, and we should kisse their feete which
bring newes of peace: therefore all good
Christians are to receiue and vse a good
Minister, as *S. Paul* saith the *Galatians*
did him, *even as an Angel of God*. Hast
thou then a godly pastor, run to him for
conference, for comfort, for counsell, vse
his company, frequent his sermons, ac-
count him worthy of double honour, thinke
it no small or ordinary blessing, for thou
hast one of a thousand, and bleste God for
bestowing his mercy on thee, which hee
had denyed to so many others: for some
haue *not* a Minister: some haue a Minister,
but yet alas, he is not one of a thousand.

And further: all men that are *Fathers*,
may heere learne to consecrate their chil-
dren to God in the service of the Mini-
sterie, considering that it is so rare and ex-
cellent a thing to be a good Minister: may
that man should thinke himselfe happy,
and honoured of God, who may be father
to such a sonne, as shal proue one of a thou-
sands.

In a word to conclude this point, all men

Gala. 4. 16.

2. Fathers
to dedicate
their sonnes
to the mini-
sterie.

5 Use for al
men.

Pray that
God would
encreate the
number.

2. Reg. 2, 9.

3. Part of the
description
by his office
that is to de-
clare vnto
man his
righteous-
nesse.

The mea-
ning

must heere learne, seeing good Mini-
sters are so scarce, to pray the *Lord of the*
haruest, to thrust out more labourers into his
haruest: and for those that are called al-
ready, that God would make them faith-
full in that high function. And as *Elisha*
craueth of Elias, that the good spirit may
be doubled, and trebled vpon them, so that
the number may be encreased. And thus
wee haue the truth, the reason, and the use
of this, that a good Minister is one of a
thousand.

It followeth. To declare vnto man his
righteousnesse.

Heere is the third part of the descripti-
on of a Minister, that is, by his office, to
declare vnto man his righteousness: that is,
when a poore sinner, by his sinnes (the
foulness whereof he seeth, and the burden
whereof he feeleth) is brought downe, as
it were to the very gates of hell, when this
sinner by the preaching of the Lawe, is
brought to a true sight of this miserie: and
again, by preaching the gospel, is brought
to lay hold on *Iesus Christ*, then it is the pro-
per office of a Minister to declare vnto that
man

man his righteousness. Namely, that though in himselfe he be as ill, and as foule as sinne can make him, & as the law can discover him to be: yet in *Christ* he is righteous, & iust, and by *Christ* so iustified, as he is no more a sinner in the presence and account of God, this is the *righteousnes of a Christian man*, this is the iustification of a sinner. And to declare this *righteousnes* to him that repents, and belieues, is the proper dutie of a true Minister.

In the *Actes*, *Paule* saith of himselfe, that he witnessed to the *Jewes*, & to the *Gen-* Act. 26. 21.
tiles, the repentance towards God, and faith towards our Lord *Iesus Christ*. In which words is layde downe the complete dutie of a Minister (as he is a publique *Angell* or *Interpreter*,) first, to preach repentance, which a man must performe to *G O D*, whom by his sins he hath grievously offended; secondly, to preach faith in *Christ*, and free forgiveness, and perfect saluation through that faith in *Christ*, to all that shal truly believe in him. And after both these, It comore
hendeth
these points.
followeth that which is heere spoken of, which comprehendeth both the former,

Ilumination

C 4

namely,

1. He must declare whether true righteousness is.

1. *John 2.*

2. How it may be obtained.

3. He must declare it to him, that is

1. Shew that it is ready for him if he beleue and repent.

2. He must refute and assure him of it.

namely, to declare vnto man his righteousness. So that in these words, are includedly layd downe these points, of a Ministers calling: first, a true Minister may & must declare vnto a sinfull man where righteousness is to be found; namely, in *Iesus Christ* the righteous. Secondly, how that righteousness may be obtained; namely, by doing two duties. First, by denying & disclaiming his *owne* righteousness, and that is done by repentance; secondly, by claiming & cleauiing to *Christ* righteousness, and that is done by faith. Thirdly, a true Minister may and must declare this righteousness to him, that is, first *publy* and proclaim, that it is ready to be bestowed on euery sinner, which will thus apprehend it, and that it is able to iustifie and save him. Secondly, besides a bare publication of this iustification, he must (as *Paul* did) *witnes* and *testifie* it to the consciences of the sinners, that it is as certainly true, as God is true. For as a *witnes* in doubtful cases is called, that by his testimony he may cleere the truth, so when the consciences of poore sinners are *inquiring* and doubtfull

doubtfull what to belieue, when they doubt of this righteousness, then is a true minister as a *faithfull witness* of God to a-uerre and testify this truth, from his owne conscience, knowledge and feeling of the infallible certaintie of Gods promises, ynto the doubtfull and distressed conscience of the sinner.

Thirdly, besides *declaration* and *testification*, hee must *maintaine* this truth, and this *righteousness* (if the sinners conscience be yet not quiet) against all gain sayers, against the power of darknesse, and all the gates of hell, that this is true and perfect righteousness to him that apprehends it, as afore is laid downe, and this is so infallible to every soule that repents and belieueth, that the minister may *assure* it to the conscience of the sinner in the worde of truth, and in the name of God; I and my, call to winnes all Gods Saints, and all his holy Angels, and may *renew* ynto him his *owne* conscience vpon it, that it is most true, that this is *righteousness*, and *perfect*, and *infallible* righteousness.

Thus we see in some measure, what it is,

3 He must
maintaine it,
& auerre it
against all
doubts and
temptations.

11. me 2. c

This dutie is
ordinarily
peculiar to
Ministers.

to declare vnto a man his righteousness. And this is the peculiar office of a Minister of God, and this is the height and excellencie of his office. In the want of godly ministers, I confesse that godly Christian men may one *helpe* another in the performance of these duties, and that with profit, but it is the *proper function* of a godly Minister to doe it, and the *promise and blessing* belong properly to him: as the consciences of all penitent sinners, will testifie in this case: let *Dauids* serue for many, who when hee was cast downe euen to the mouth of hell, by that fearefull discovery of his two hideous finnes by *Nathans* preachings, & when the faith of his soule beganne to wrestle against Hell, and strue against despaire, and to apprehend the mercy of God in Christ: then I say, could not the testimonie of all the men in the worlde haue giuen him that ioy, comfort and assistance that *Nathan* did, when hee saide in the word of a Prophet, and of a true Minister, *God hath taken away thy sinne, thou shalt not dye: what did Nathan here, but declare vnto man his righteousness?*

2.Sam.II.

righteousnesse? what did *Nathan* heere, but the duty of euery true minister?

If this be the office and duty of a minister; and if such bee the height and excellency of his office, let vs see then what vse we may make of it.

First, concerning the Ministerie: It first discouereth how nakedly, weakely, and insufficiency, the *Popish Church* doth declare unto man his righteousnesse, who will let a man seeke it in himselfe, where alas it is not: for *Paul* himselfe testifieth, that his desire is, that hee may bee found out of himselfe, and in *Christ*; and yet certainly, if euer man had righteousnesse of his owne worth trusting to, *Paul* had: this is the cause why so many of that religion finde not that righteousnesse, which will pacifie and satisfie their consciences; when they come to dye: and why so many of them, when it comes to the pinch, do then go out of themselves, and with vs doe seeke for this righteousnesse in *Christ*, where both assuredly, and sufficiently it is to be found.

Then for our owne Ministerie, heere they are taught: first the true manner of

1 Vse for Ministers,

First for the Popish ministerie, they doe insufficiently declare it.

Philip. 3. 8.

9.

Secondly
our owne.

101. 17. 1.
2. 2. 11. 11. 11.

Both the
lawe and
the gospell.

101. 17. 1.
2. 2. 11. 11. 11.

2 To be ho-
ly men
themselues.

2. 2. 11. 11. 11.

Plal. 32.

Forelle they
will conuert
but fewe.

of teaching, and declaring righteousness, namely this, not to preach the lawe alone, or the Gospell alone, as some vnadvisedly doe (but both without profite) but both the lawe and the Gospell; the lawe to breed repentance the gospell to worke faith: but in order; first the lawe to breed repentance, and then the gospell to worke faith and forgiveness: but neuer before.

Secondly, they are taught to be holy: to be sanctified and reconciled themselves; for is it thy office to declare unto man his righteousness, and not thy own to thy selfe? and how canst thou be a true witness to testify betwixt God, and the soule of a sinner, when thy owne soule knoweth not, nor feeleth the truth of it? certainly such men are but lame witnesses betwixt God, and the sinners soule. David saith to the sinner, *I will instruct thee in the way wherein thou shalt goe*: but hee first of all in the same, sets downe his owne experience in a huge story of his owne repentance, and of Gods mercy on himselfe. And though God sometime doe satisfie, and

and saue the poore distressed soule of a sinner, by the testimonie of such men, to teach vs, that the vertue is not in the men, but in the truth of Gods couenant: yet alas how fewe are they, to teach vs, how pleasing it is vnto him, when a Minister is a declarer of that righteousnesse to others, which hee first hath himselfe: and is a witness of that truth to others, which he first knoweth in his owne experience.

3. Vse to Ministers,
not to care
for the con-
tempt of the
world.

Thirdly, the consideration of this high excellencie of their calling, must arme all true Ministers against the scorne and contempt of the world, which by wicked men is cast like dust and mire into the face of Ministers: let this suffice them, they are the men that must declare vnto man his righteousnesse, even he that scornes and contemnes the ministerie, hee hath no righteousnesse in him, vnlesse it bee by the meanes of a poore Minister: then doe thou thy duty, and bee that mockes thee, hath cause to honour thee. And let this encourage Students to consecrate themselves

2 Vse for
Students.

To conse-
crate them-
selues to the
high calling.

his righteousness? And assuredly how euer in this wicked world, thou art little accounted of (for if it did not so, it were not wicked:) yet thou art honoured in the hearts of all Gods children, and euen in the conscience of some, whose tongues doe smite thee: and the soules of thousands, when they dye shal blesse thee, who in their times cared not for thee; and the diuell himselfe doth enuy, & the holy Angels themselves doe wonder at the excellency of thy calling, in that thou hast power to declare vnto men his righteousness.

3 Vle for
the hearers.
Seeke righ-
teousnesse
both in
the law and
the Gospell.

In the next place, hearers may heere learne; first if *their righteousness bee thus to bee declared* as afore; then if they will haue it, they must seeke it as it may bee found, namely, *both in the lawe, and in the Gospell* and not in the Gospell alone: and first in the lawe, then in the Gospell; for he must neuer looke to taste the sweetnes of the Gospell, which hath not first swallowed the bitter pilles of the lawe; if therefore thou wouldest be declared righteous by the Gospell, bee content first to bee pronounced miserable by the lawe: if thou wouldst

wouldst be *declared righteous in Christ*, then
 bee content first to bee pronounced sin-
 full and vnrighteous in *thy selfe*. Second-
 ly, all men may heere learne, how they
 are to esteeme of *Gods Ministers*, and what
 reuerence and obedience is due to their
 persons, and their doctrine: these are
 they which must *declare vnto thee thy right-*
eousnesse, if thou hast any: Art thou be-
 holden to him, who, when thou hast *lost*
a Jewell (which was all thy wealth) can
 tell thee where it is, and helpe thee to it
 againe? or to him, who, when *thy cause* is
 in triall at the barre, will *pleade* it for thee?
 or to him, who, when *thy health* is lost,
 can tell thee how to get it againe? then
 beholde how thou art beholden to a *godly*
Minister, who when *Adam* had lost both
 himselfe and thee, that *Jewell of righteous-*
nesse, which was, and is the whole wealth
 of thy soule, can truly tell thee where it
 is, and howe it is to bee had againe: and
 who, when the diuell haleth thee to the
 barre of Gods iustice, to receiue *triall* for
 thy sinnes, can drawe thee there such a
declaration, as the diuell himselfe shall not
 bee

What to
 esteeme of
 Gods mini-
 sters.

bee able to answer? and who, when thy
sonne is sicke to death, and euen to damna-
 tion, can *heale* the deadly wounds there-
 of. A good minister therefore is *worthy*
 (as the Apostle saith) of *double honour*,
 whose *dutie* wee see is to *declare vnto man*
his righteousness. And to conclude this
 point also, the consideration of the height
 of this office of a minister, may encourage
fathers to dedicate their *sonnes* to this ho-
 ly calling: for the *Physitians* care for the
 body, or the *Lawyers* for thy cause, are
 both inferiour duties to this of the *Mini-*
ster. A good Lawyer may be *one of tenne*,
 a good Physitian *one of 20*, a good man
one of 100. but a good minister is *one of*
1000. A good Lawyer may declare the
true state of thy cause; a good Physitian
 may declare the *true state of thy body*: No
 calling, no man can *declare vnto thee thy*
righteousnesse, but a true *Minister*. And
 thus we see the office or function of a mi-
 nister. Now followeth the blessing.

4 Vse for
 fathers, to
 make their
 sounes Mi-
 nisters.

Then will he haue mercy upon him.

The

4. Point, the
blessings:
then will
God haue
mercy on
the sinner;

The fourth generall part of this description, is the blessing which God giueth to the labours and function of a true Minister: then that is, when a man by the preaching of the lawe, is brought to true humiliation and repentance, and by the preaching of the Gospell, to true faith in the Messias: then will he (that is, God) haue mercy on him (that is, on the penitent and beleeuing sinner.) Behold heere the admirable sympathy, and the cooperation of God, and the Ministers office. Man preacheth, and God blesseth: Man worketh on the heart, and God giues grace: a minister declares vnto man his righteousness, and God saith so be it he shall be righteous: a minister pronounceth mercy to a penitent sinner, and forthwith God hath mercy on him. Heere wee see the great and glorious account which God makes of the worde of his ministers, by them truly taught and rightly applyed, namely, that he as it were tyeth his blessing vnto it: for ordinarily till a man knowe his righteousness, by the meanes of an Interpreter, God hath not mercy on him, but as soone as he doth

God & his
Minister
worke toge-
ther.

D

knowe

knowe it, then as we see here God wil haue mercy on him and will say, deliuer him, &c.

This is no small honour to ministers, and to their Ministerie, that God himselfe giues a blessing vnto it, & worketh when they work, and as it were staieth wayting, when they declare vnto a man his righteousness, and *then hath he mercy on him*: so powerfull and so effectuell is the worde spoken by a minister of God. This is that which Christ auoucheth, *Whatsoeuer you loose in earth, shall be loosed in heauen*. Will you knowe the meaning hereof? Reade Saint Iohn, *whose sinnes soeuer you remit, they are remitted; whose you retaine, they are retained*: will you haue the meaning of both? read Esay, *God destroyeth the tokens of Soothsayers, and makes Wisards and Astrologers fooles, turneth worldly wisemen backward, and makes their knowledge foolishnesse; but hee confirmeth the word of his seruants, and performeth the counsel of his messengers*. Thus God bindeth and looseth with them, remitteth and retaineth with them, by confirming their word and performing their counsell.

For example.

Math. 16. 16.

Iohn. 20. 23.

Esay. 44. 25,
26.

A true minister seeth a sinner *hardened in his sins*, & still rebelling against the will of God, he therefore *declareth vnto him his unrighteousnes*, & his sin, & denounceth vnto him, the misery & curses of Gods iustice, as due vnto him for the same; here *he binds on earth*, here he *retains on earth*, this mans sins are likewise bound & retained in *heauen*. On the other side, hee seeth a man *penitent & belieuing*, he pronounceth forgiveness of sins, & happines vnto him for the same: *he looseth him from the band of his sins*, by *declaring vnto him his righteousness*, this mans sins are likewise loosed & remitted in *heauen*, & God himselfe doth pronounce him cleare in heauen, when the Minister doth on earth. Thus God *confirmeth the word of his seruants*, and *performeth the counsell of his messengers*.

The vse of this doctrine is, first for *rulers* and great men of this worlde, this may teach them to be *nursing Fathers and nursing Mothers* vnto the Church, whose authority they see is so great ouer them, as that their decree stands ratified in heauen: Therefore though their place bee great, and they bee *Gods vppon earth*, yet must they

Vse for rulers, to giue due reuerence to the ministers.

Psalme. 82.

they withall acknowledge, that in iustifying a sinner, in interpretation, *in declaring unto man* his righteousness; in binding and loosing, *their power* also is *immediate from God*, & about theirs, and they themselves, as they are *men*, must *submit* themselves to this powerfull word of the ministers, to be taught by it, and to be reconciled by meanes of it, & highly must they respect it; for though a man speake it, yet is it the word of God: this is *to lick the dust of Christs feet*, which the Prophet speaketh of: not as the Pope would haue it, to hold the stirrop, & leade the horse, & hold the water to the Pope, to kisse his toes, to holde their kingdomes of him, as tenants at will, or by curtesie, but reuerently to acknowledge the ordinance to be Gods, the function & duty to be high & excellent, to acknowledge the power of their keyes and censures (being rightly applied, their promises & their threatnings to be as from God, & to submit to them accordingly.

Secondly, *Ministers* themselves here must learne, when they take the word of reconciliation into their hands and mouthes, to call

Esay.
2 Vse for
Ministers.

call to minde whose it is, euen the Lords, and that he worketh with them, & hath the greatest hand in the work, and that therefore they must vse it in holymaner, with much feare and reuerence: *It is not their owne, they may not vse it as they list.* And lastly, Hearers are here taught, *first* to see how mad such men be which carelessly, and sildome *heare sermons*, but vpon any occasion *flye to wisards* and charmers, which are the *diuels Prophets*: for see the difference of these two, the wisard and charmer hath societie *with the diuell*, the Preacher *with God*: the charmer hath his calling *from the diuell*, the Preacher is *from God*: the Charmers charme is the *diuels watchword*, (when he charmeth, the diuell doth the feate): the preachers doctrine is *Gods watchword*, when hee truly applyeth it, GOD himselfe ratifieth and makes it good: therefore let all men feare to haue thus to doe with the diuell, by seeking to his slaues, & let them draw neere to God, by entring into fellowship with his holy prophets, and godly Ministers.

2 Vse Gods word reuerently.

3 Vse for Hearers, 1 Heare Gods word often & reuerently.

And further, if when they preach, and thou belieuest, *then GOD hath mercy on thee*, then learne what reuerence they and their word is

2 See the dignitie and prerogative of the Ministers calling.

they withall acknowledge, that in iustifying a sinner, in interpretation, *in declaring unto man* his righteousness, in binding and loosing, *their power* also is *immediate from God*, & about theirs, and they themselves, as they are *men*, must *submit* themselves to this powerfull word of the ministers, to be taught by it, and to be reconciled by meanes of it, & highly must they respect it; for though a man speake it, yet is it the word of God: this is *to lick the dust of Christs feet*, which the Prophet speaketh of: not as the Pope would haue it, to hold the stirrop, & leade the horse, & hold the water to the Pope, to kisse his toes, to holde their kingdomes of him, as tenants at will, or by curtesie, but reuerently to acknowledge the ordinance to be Gods, the function & duty to be high & excellent, to acknowledge the power of their keyes and censures (being rightly applied, their promises & their threatnings to be as frō God, & to submit to them accordingly.

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the charmer hath his calling *from the diuel*, the
Preacher is *from God*: the Charmers charme
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them draw neere to God, by entring into fel-
lowship with his holy prophets, and godly
Ministers.

3 Vse for
Hearers,
1 Heare
Gods word
often & re-
uerently.

And *further*, if when they preach, and thou
belieuest, *then G O D hath mercy on thee*, then
learne what reuerence they and their word is

2 See the
dignitie and
pretogatiue
of the Mini-
sters calling.

worthy of, which is thus accompanied with Gods mercy and forgiuenes : and then learne to heare the Word with feare and trembling, for it is Gods word, and not theirs : and when a true Minister saith vnto thee, on a true ground, I denounce thee a sinfull man, and vnder the curse, or *I declare thee to be righteous*, and a child of grace, it is all one, as though God from heaven had said so vnto thee. If any man aske; But is it not *as good* if another man pronounce forgiuenesse vnto me vpon my repentance? I answere, yes vndoubtedly, if it be in *extraordinarie* times or places, when there are no Ministers : for otherwise, certainly this blessing is principally tied vnto the Ministers calling : for it is not said of any priuate mens calling any wher in the scripture, as it is heere saide of the ministers.

Obiect.

But may
not another
Christian do
it?

And not
ordinarily.

For they
haue not
the same
promise.

If an *Angell*, an *Interpreter* come to a man and declare vnto him his *righteousness*, then (marke the connexion) then will GOD haue mercy on him, and will say, *Deliver him, &c.*

Whence comes this blessing? from this promise of God. If therefore other callings wil challenge ordinarily the same *blessing*, then must they haue the same *promise*. Besides, other Christians

Christiās being private men, though they be sanctified, & have a good measure of knowledge, yet haue they not the same *spirit of discerning* that godly Ministers haue; nor can so fully & truly *iudge*, when a man hath repented, when not; and therefore cannot so truly *pronounce* the sentence of the law or Gospel, nor haue they *abilitie* ordinarily by their good conference, and Christian counsell, to *conuert* a soule, but to *confirm* one conuerted: but that power ordinarily belongs to the publike ministry of the word, therefore it followeth, that ordinarily they haue not the power to pronounce the sentence of binding or loosing vpon any man: I confesse, in times or places, where no minister can be had, God bleſſeth the labours of private men, that haue knowledge, sometimes euen for the *conuerting* of a man to God, & for *comforting* him at the houre of death, and giues a vertue and power to that sentence which they shal pronounce one vpon anothers repentance: but as this is extraordinary, and in the want of ordinary Ministers, so in that case a *private man* of knowledge and Godlinesse,

2 They haue not the same power to discern,

In extraordinary times and in want of ministers they may.

is made a Minister for that time to himselfe, or to another, euen as *a priuate man* in cases of extreame danger, whē *no magistrate* is present, *is made a magistrate* himselfe to defend his own life. So then as in want of a Magistrate, the *sword of the magistracie* is put into the hand of a priuate man: so in the want of Ministers, *the keyes of the Ministerie* are committed, and put into the hands of priuate men, (as in 8 dayes of persecution) that then they may with comfort admonish & aduise: and with power pronounce mercy and forgiuenesse one vnto another, vpon their true repentance. Yet alwaies remember that in so doing, a priuate man is as *a minister for that time, & in that case*: but ordinarily (and alwaies in setled Churches) this power pertaineth *to the Ministerie*, & is theirs alone by ordination; and to them belongeth the promise and the blessing, that when hee hath declared to a man his righteousnesse, then God will haue mercie on him. And thus we see also the blessing of God vpon the function of the Ministerie, & annexed therunto by the merciful dispensation of God. It followeth.

And will say: Deliver him that he goe not downe into the pit; for I haue receined a reconciliation,

The fift and last part of this description is, *the Commission* & authoritie giuen vnto him, which is so great, as neuer was giuen to any creature, and is this; when a Minister of God hath *declared vnto man his righteousness*, hath brought him to the state of grace, and God in his fauour hath had mercie on him; then God saith to the Minister, *Deliver that soule from hell, for I haue pardoned him in Christ, I am reconciled to him.*

5. Part, the Commission, which is, Deliver the penitent man from hell.

In which words, authoritie is giuen to a Minister of God *to redeeme* a man penitent, from hell & damnation: not that hee is *the meanes* of working out this redemption, for that wholly and onely is Christ himselfe: but hee is *Gods instrument and Christs instrument*: First, *to apply* those meanes vnto him: Secondly, *to pronounce* his safetie and deliuerance when these means are vsed. Here is the principall honour

How a Minister is a redeemer.

More then
Angels.

Heb. i. vlt.

More then
any other
calling of
men.

nour of all, belonging to that calling: and it is the greatest that euer was vouchsafed to any creature, Man or Angel: for it is a plaine Commission, *to go and deliuer such a man from the power of hell, & to redeeme him into the state of Gods children, and to make him heire of heauen: Angels neuer had this Commission, they are Messengers set out for the good of those whom Admissers haue redeemed, and they haue brought many comfortable messages vnto them: but it was neuer said to any Angel, Deliuer that man that he goe not downe into the pit: as it heere is saide vnto a Minister, nor any man but Ministers haue this Commission. To some callings GOD saith, worke thou for man, build him houses, provide him sustenance, to the Phisition, heale that man: to the Lawyer, doe that man iustice: to the souldier, fight for him: to the Magistrate, defend him: to the King, gouerne him, & see that euery one doe his dutie: to none but to the Minister doth he say, Deliuer him that he goe not downe into the pit.*

If this be so then for the vse, first Ministers

nisters must learne heere, that if they will haue *the honour* of Redeemers, then must they doe the *dutie* of Redeemers, they must *pray earnestly* for the people, for that is one meanes whereby they redeeme men.

Vse 1. for Ministers.
Ergo,
They must pray and preach, diligently.

1. Sam. 12.

They must say with *Samuel*, *God forbid that I should cease to pray for you*: They must *mourne* for the impenitent, when they will not turne to God. So did *David*, *his eyes gushed out with riners of waters, because men kept not Gods law*. And *Ieremie*, who *wished a fountaine of water in his eyes, that he might weepe for the sinnes of the people*. They must priuily *conferre visite*, *admonish*, and *rebuke*, and principally they must *preach*, and that in such good manner, and in so diligent measure, as that they may redeeme and winne soules, and the end that they must ayme at, must bee to winne soules. Some preach for *fear* of the law, to auoyd censure or punishment: some for *fashion* sake, that they may bee like to others: some for *ostentation* sake, to win credite and praise: some for *ambition*, to rise in the world: all these forget their

Psalm. 119.

For so doing they are redeemers.

Ccm-

Idle Ministers
are no
redeemers.

Commission, which is, *Deliver a man from hell.*

This should bee the end of their preaching, to *deliver a soule from hell*; & what should Commissioners doe, but execute their Commission? *High Commissioners* are worthy to be *low Commissioners*, or rather, no Commissioners, if they will not put it in execution. It is therefore lamentable to see, that some by not preaching; some by vaine preaching, shew that they intend any thing rather then the *winning of soules to God*.

Let then all good Ministers so preach, as they may say with *Esay*, *Behold Lord heere am I, and the children whom thou hast given me*. And that they may returne their Commission thus: *Whereas thou O Lord gauest mee this people, and badst mee deliver them, that they goe not downe into hell, Lord I have done it: it is the thing my soule aymed at with all my desire, and endeavour: and by thy mercy I have effected it accordingly.*

And the rather must all Christian Ministers seriously intēd the *saving* of soules, inasmuch as Antichrist doth so earnestly seeke

seeke the *destruction* of soules, by winning them to his Synagogue. The *Turke* spares no labour, no cost, to infect young children of Christians with his impure and blasphemous superstition. The *Pope* and his vassals (especially *Iesuits*,) vse al means, deuise many stratagems, spare no cost, nor labor, to seduce & inueagle young men, and the best wits. Surely their care and policie herein is admirable: and yet alas, when (like the Pharisies) they haue compassed Sea and land to make a *Proselite*, they make him like themselves, *the childe of bel*.

Turkes and
Iewes, and
Iesuites, are
carefull to
seduce
soules.

And they are so farre from hauing any *Commission* from God to doe this, or any blessing promised, as contrariwise GOD forbids them, and his *curse* lyeth vpon them for so doing.

Shall they be so diligent to *destroy soules* without a *commission*, and incurre Gods curse for their labour? and shall not Christian Ministers be much more diligent to winne and redeeme *soules*, hauing so large a *commission* for the purpose, and so great a *blessing* promised thereunto?

In the next place, this doctrine hath

vse

2. Use for
Hearers.

1. To see
the excellencie of this
calling.

Ministers
are Gods
high Com-
missioners.

use to the hearers. First, to let them see the excellencie of this calling, which hath a *Commission* and power to redeeme them from hell and damnation, & what honour is due vnto it: and to let the wicked man see (which any way abuseth either the persons or the function) how base & vnthankfull men they are; to recompence euill for good, and therefore no maruell though *euil do neuer depart from the houses and families of such men*; and further, to encourage all men to giue theselues to God in this calling, for see here what they are, even *the high Commissioners of God*. Wee haue in our estate, a power deligated to certaine men of worth, and it is called *the high Commission*, because they haue power to doe great things, and that man thinkes himselfe happy who can bring his sonne to this, to be thought fit to bee one of *this Commission*: but behold heere a *higher Commission*, a *Commission from God*, to redeeme soules from the power of hell, and the diuels clauies: this is in deed a high Commission, and so high as this, was neuer granted out of the Court of heauen to any creature

creature but to Ministers: they therefore are the *High Commissioners* of the *high God*. Is it not then an honour and happinesse vnto thee to bring thy sonne to this estate?

And lastly, this must teach *all hearers*, their dutie to Gods word: namely, to submit themselues vnto it: for if the Minister haue a *Commission* to redeeme thy soule; it must be by the word & holy discipline. Therefore thy dutie is to heare Gods word patiently; to submit thy selfe vnto it, to be taught and instructed, nay, to be checked and rebuked, and to haue thy sinnes discovered, & thy corruptions ript vp. If thou wouldst haue thy *cause* succeed wel, *thy Lawyer* must discover the weaknesse of it: If thy body to be cured, *thy Physicion* must purge the corruption of it. So if thy *soule* bee to be redeemed, *thy Minister* must see the weaknes, & purge the corruptions of it, and though his doctrine be harsh, & hard vnto thy nature, and the discipline of the Gospel seeme rough vnto thee, yet must not thou rage and rebel against it, nor hate him, nor raile at his person
but

2. Hearers,
Ergo, must
submit the-
selues to bee
redeemed.

but submit thy selfe vnto it, for it is the
message and Ministerie of thy saluation:
if otherwise, thou doest indeede a great
wrong to the Minister, for thou *frustra-*
test his commission: but alas, a farre
greater to thy selfe, for thou

fustratest thine owne

saluation.



TO THE RIGHT
Worshipfull and Reverend
Fathers in Christe
the Lordes of the
Council
the
THE
SECOND

Treatise of the

Duties and Dignities of
the Ministerie, by Mai-
ster Perkins.



A I

TO THE RIGHT
worshipfull and Reuerend Iud-
ges, *Sir Iohn Saule Knight*, one of the
Barons of his Maiesties Exchequer, and *Sir*
Christopher Tylorion Knight, one of the
Iudges of his Maiesties Court of Kings
Bench, and *Sir Edward Phillips Knight*, his
Maiesties Sargeant at Lawe, now or late
the worthie Iudges of our Nor-
theren Circuite, The spirit of
wisedome, iustice & cou-
rage be multiplied.

Right worshipfull, it is sayd in other Nati-
ons, and written in some of their bookes,
that there are three disgraces of the En-
glish Nation: The Ignorance, and (that I may so
call it) the vnlearned of our Gētrie & Nobili-
tie, the beggery of our poore, & the Basenes of
the bodie of our Ministerie, The first blot, our
Nobilitie and Gētrie haue well wiped off, since
the first daies of our blessed Queen Elizabeth,
partly by studie at home, partly by trauell a-
broade, and I hope they will do it more & more:
The second hath beene well lessened by good
lawes of late, and would bee more, if the Exe-
cution were as good as our lawes be, & it were
much honour to our Nation, and more to our
Reli.

Dedicatorie.

Religion, if it were quite taken away: for hee
that tells vs there shall bee poore ener with vs,
saith also, there shall not bee a begger amongst
vs; If there were no poore, what should become
of Charitie? for it is Charitie, to relieve Po-
uertie, not to maintaine Beggerie: Pauerly
may bee a Crosse, but it is no Curse: but Beg-
gerie is a fearefull curse, threatened on the
enemies of God: and Dauid saith not, hee ne-
uer saw a righteous mans child poore, but that
hee neuer saw him begge his bread. The daily
cries in our streets, crye for yet further refor-
mation heereof, that the impotent poore may
bee sufficiently provided for, that he neede not,
and the Sturdie begger compell'd to worke,
that hee may not be suffered to begge. Happy
you, or who soeuer can haue a hand in effecting
this blessed worke, wee who can doe little else,
shall pray for u, and for them that labour in it.
But now for the third, I feare none but the ve-
rie hand of God, can wipe out this staine from
our Church: The baseness of the generall body
of our Ministerie, whence is it, but either from
the vnworthinesse, or Paueritie thereof: and
the vnworthinesse, whence is it, but from the
Paueritie, and base maintenance of our Mi-
nistrie, which was once robbed by the Abbies,
and after by some in our owne State, which was
then Popish, and Poperie that stands so much

Mat. 26. 11.

Deut. 15.

Psalm. 109.

Jo.

Psal. 37. 33.

The Epistle.

*Luke 19,
8, &c.*

upon Non dimittitur peccatum nisi restituatur ablatum, yet for all that, would not restore unto the Church her tenthes againe. But as popish Abbies stole them, so a popish State kept them, and to their shame some of the good Professors of our Religion have of late restored (such as were in their hands, and there is hope that all our Professors, (vniesse they care not to bee accounted hypocrites) will make some conscionable restitution. We doe not craue that they would with Zacheus restore foure-fold (although it is apparant, that the tenthes were got from vs in old time, by most false and forged Cauillations) we onely craue our owne, we would aske no more, nor willingly take lesse: for our whole duetic is still required: then why should not our whole due be paid? And yet that the world may learne of vs contentednesse, as well by our practise as our doctrine, we would for the present take in good part, & rest contented with a part of our owne: And some competent portions out of the Impropriations, (proportioned to the quantitie of the charge imposed, and the giftes and paines required) would for a time be a reasonable satisfaction in our Ministerie, until our State found it self, either better enabled or more straightly tied in Conscience to full restitution.

Buz

Dedicatorie.

But as I said, this is a worke of God himseife, for if a man could doe it, so many Parliaments would not haue s^up^{er}s^up^{er}sed it, but some of them would haue eternized it selfe, with this honourable name to all posterities. The Parliament that restored Impropriations, but til that, or some other course (as good) bee taken, it is both vnreasonable, and vnreasonable to complaine of the Ignorant, or to craue a learned Minister. For shal the Oxes mouth be mousted, 1. Corinth which treads out the corne, or shal a man 9.7.9. 14. goe to warre at his owne cost? and hath not God ordained (marke, it is his Ordinance) that those which teach the Gospel, shall liue of the Gospel? But alas, how shal the Ministerie of England liue of the Gospel, when my small experience can shew that in one Corner of one Countie of this Kingdom, wherein there The East- are some 105. parishes, or parochial Chappels, Riding of almost a 100. of them. (if not a full 100.) are the Coun- Impropriated and amongst them, I can shewe 19 of the most parishes haue but 10. pound or there- Yorke. abouts, some 8. li. some 6. li. some 5. li. some foure pounds, some not 4. pounds yearly liuing for the Minister, and these impropriations worth some 300. li. many 200. li. almost all 100. li. per an- yea there is one worth 400 pound per an- where there were but 8 li. left for the Mini- ster.

The Epistle

Net, untill of late with much adoe, 10. pound
 more was obtained for a Preacher, and so there
 is out of 400. 8. pound shared for a Minister,
 and 10. pound carried for a Preacher, in that
 parish where there are 2000. Commu-
 nicants. Of all the rest the Crowne hath some
 100. pound rent, or not so much, & the remain-
 der of 280. pound being with living, for a wor-
 thy learned Minister, a competent living for
 2. and more then some 7. painful & able mini-
 sters have) I know not what becomes of it, un-
 lesse it go to the feeding of Kites & Cormorants.
 Are not these goodly livings for learned men?
 and may not wee expect a learned ministerie,
 where there is such maintenance? & I hartly
 wish that other countries, be not able to shewe
 the like Presidents. I have the rather made re-
 lation hereof, that our high Court of Parlia-
 ment, may see how great cause they have, to go
 forward with that motion already by the made,
 for the establishing of a learned Ministerie.
 But if they bring it not to passe, what then re-
 maineth, but to hope that the great God of
 heauen, will put into the heart of the God on
 earth, our noble king (into whose hands he hath
 put the sword of soveraigne authoritie) an irre-
 vocable and unresistable resolution to execute
 his supreme power for the reformation of this
 cuil

Dedicatorie.

euill, which as Master Perkins saith in this treatise may well be called the Kings euill for it will hardly be healed but by the will & power of a king. In the meane time this Treatise of that worthy man may be a moue to our zealous professors, who haue any impropriations in their owne hands, to excite and prouoke them to a conscionable restitution, in whole or in part, as their estates may beare, or their conscience shall mooue them. For heerein are layd downe and mixed together, both the duties to be done by faithfull Ministers, and the Dignities due vnto them for their duties and so seeing the dignities of that calling to bee most honourable, and the duties so chargeable, it cannot but grieve their christian hearts to see the maintenance so miserable.

This Treatise I first of all send to you, & vnder your names to the world, & to you first, for as I am sure you loued the Author, and honoured those excellent gifts of God in him, so you canot but accept this after birth of his (as a fatherles child for the fathers sake. And for my self, to conceale al personal & priuat respects, in the name of many thousands in the Northeren countries, I praise God, for the good done in those parts, by your painful courses, & religious care, not doubting, but if your selues, or the like
be

The Epistle.

bee employed there, to assist our honourable and Religious Lord President that the multitude of Popish Priests there lurking, will bee daily lessened, the number of preachers augmented, Poperie put downe, and the Gospell maintained more and more. Which blessing GOD graunt to that and all other Counteries of this Kingdom, for his mercies sake: and give vnto you, & all others in your place, the spirit of courage and constancie, in these declining dayes, that being faithfull in your great charges, vnto the end, you may receive the Crowne of life: for which he hartly prayeth, who willener rest,

W. Crashaw.

The second Treatise, of the Duties and Dignities of the Ministerie.

Esay. 6. 5. Then I said, woe is me, I am undone for I am a man of polluted lips, and dwell in the midst of a people of polluted lips: for my eyes haue seene the king and Lord of hostes.

6. Then slewe one of the Seraphins vnto me, with a hote coale in his hand.

7. Which he tooke from the Altar with the tonges: and touched my mouth and said, Loe this hath touched thy lips, and thy iniquitie shall be taken away, and thy sin shall be purged.

8. Also I heard the voyce of the Lorde, saying, whom shall I send, and who shall goe for vs: then said I, here am I, send me: and he said goe.



IN the five former Chapters are cōtained such Sermons, as the Prophet had made vnder Vzziah king of Iuda: At this Chapter begin such as he preached in the raigne of Iotham,

E and

The Coho-
rence,

With a new
King, God
giues the
Prophet a
new Com-
mission.

Ergo, extra-
ordinary.

and so forward : But before hee either preach or prophetic of any thing, in King *Iothams* dayes, or his successors, the Lord in this Chapter giues a newe commission to the Prophet, & a newe confirmation to this Calling : the olde king in whose dayes *Esayah* was first called being now dead, & another succeeding him, God with the new king, reneweth the calling & commission of the Prophet : wherein God doth not giue him another calling, for one calling to the office of the ministry is sufficient : but hee confirmeth the calling formerly giuen, by repeating & ratifying it, And this God did to *Esay*, not as he was an ordinarie, but an extraordinary prophet : for ordinary Ministers need no renouation of their calling, nor any new signes of cōfirmation, but extraordinary prophets, who come in extraordinary maner, & to doe many extraordinary workes, God in his wisdom wil haue their calling confirmed, again, & againe, & that by very extraordinary meanes. Out of which practise of the Lord, we learne, how great cause wee haue to doubt these men, to bee either fantasti-

fantasticall or worse, who pretend extraordinary callings in these dayes, and yet scarce can shew vs any good signes of an ordinary, much lesse of an extraordinary motion: for if in those dayes, when such courses were more comon, God will haue his extraordinary Prophets calling to be renued & confirmed, again, & againe, then certainly in these dayes, we may iustly require, more, & more wonderfull signes of an extraordinary calling afore we belieue it: and if God himselfe was so carefull to satisfie his Church in those dayes of the vocation of his prophet, surely the church in these daies hath much more cause to doubt in such cases, and to require many and extraordinary signes, afore it acknowledge any such extraordinary calling: These men therefore offer much wrong to the Church, & deserue both the censure thereof, and the sword of the Magistrate, who dare so boldly offer and obtrude to the Church their owne fancies and dreames, as extraordinary motions of Gods spirit. This is the occasion and coherence.

This Chapter hath two partes, The parts of
the Chapp.

first, the meanes of his confirmation, from the beginning to these words: secondly, the confirmation it selfe, from these words to the end: the meanes of his confirmation is *a vision* he saw from *heauen*, of certaine holy Angels appearing and speaking to him, in the first 4. verses. In the confirmation, which followeth in these words, are three pointes

The parts of
this text.

1 The *effect of the vision*, which is wrought in the Prophet, it caused him feare, it astonisht him, and cast him downe: in the fifth verse.

2 His *Consolation*, & raising vp again after his feare, in the 6. and 7. verses.

3 The *renuing of his Commission* againe, from thence to the end.

The feare and astonishment of the Prophet, is described,

1 By the signes, of which are two,

1 A note of exclamation, *woe is me,*

2 By a note of extreame deiection in himselfe, *I am undone,*

2 By the causes of it, which are also set downe to be two:

1 He was *a man polluted, and dwelt amongst people polluted.*

2 He

2 He had seene the Lord,

Then said I, woe is me, I am undone.

1. Point is
the feare of
the prophes

The first point in order is, the feare & extasie into which the Lord droue his holy Prophet, which the Lord did not in his anger, but in his loue vnto him, not for a punishment of sinne, but as an euidence of his further loue; for the intent and purpose of God in striking this feare into him, was to inable him to be a true prophet, & a fit messenger for himself, It may seeme a strange course, which God taketh to confirme & raise vp his seruant in zeale and courage, to strike him into an extreame feare, euen to astonish and amaze him, and yet we see it is the course which the Lord taketh out of which practise of the Lord, we learne this doctrine: That all true Ministers, especially such as are deputed to the greatest works in his church, must be first of all stricken into a great feare, in consideration of the greatnes of their function, yea, into an amazement and astonishment, in the admiration of Gods glory & greatnes, whose

Doct. Best
Ministers
most ama-
zed at their
enterance.

roome they occupy, & whose message
 they bring, & the more they are afraid
 and shrink, so it be vnder the contem-
 plation of Gods Maiestie, and their
 owne weaknes, the more likelier it is
 that they are truly cald of God, & ap-
 pointed for worthy purposes in his
 Church: but he that steps to this functi-
 on without feare, he may thrust in him-
 selfe, but its doubtfull whether hee bee
 cald of God, as here the Prophet was:
 Nor is it so here alone, but euery where
 when God called any of his seruants, to
 any great worke, he first droue the into
 these feares and a mazements, as is eu-
 dent *a* in *Moses*, in *b Ieremie*, in *c S. Paul*
 and others. The reason of this dealing
 of the Lord is plaine: namely, because
 mans nature is alwayes ready to take e-
 nough and too much vnto it selfe, God
 therefore in his wisdom puts a bridle
 vnto the corrupt nature of mā, & asto-
 nisheth it, least it presume too much, &
 take too much vpon it selfe: Againe, a
 Minister is to preach vnto the people,
 feare & reuerēce of the Lord: but how
 can he do so to others, whē he hath not
 tyed

a Exod. 3.

II. & 4.

IO. 13.

b. Ieremie

1. 6. 7.

c Act. 9.

6. & c.

tyed that bond in his owne conscience,
 nor was euer cast downe in admiration
 of Gods glory & Maieslie: And lastly,
 the ministry is a high & excellent cal-
 ling (especially the office of extraordi-
 nary prophets in the old testament) &
 is therefore subiect to pride, and to bee
 puffed vp with self-conceits, & therefore
 teacheth the Apostle to *Timothy*, that a *1. Tim. 13.*
Minister may not be a yong scholler, least he
be puffed vp, & fall into the condemnation of
the wicked: giving vs to vnderstand, that
 it is a peculiar danger of that calling to
 haue high conceits of themselves, because
 of the height & dignitie of ther functi-
 on. Therefore to prevent this incōueni-
 ence, God in mercy appointeth that all
 his true Ministers shall haue some
 means or other, to be cast downe euen to
 nothing in themselves, & shall be driven
 into such feares & amazements, at sight
 of their owne wickednesse, as they shall
 throwe downe themselves at Christs
 feete, and denying themselves wholly,
 shall acknowledge that they are in him
 whatsoever they are: and doe relye,

Vse.
Ergo, Mini-
sters: and
especially in
the Vniuer-
sities, labour
to bee hum-
bled in fight
of Gods
greatnes,
and their
own meanes-
nesse.

and trust onely on his grace and helpe.
The vse of this doctrine, as it is for
all Ministers, so specially for vs which
liue in the Vniuersity: we liue as it were
in a Seminary, and many of vs are here-
after by Gods grace to be framed to the
Ministry, and some of vs already are.
Now here we haue many occasions to
be puffed vp in self-conceits: we see our
selues growe in time, in degrees, in lear-
ning, in honour, in name and estimati-
on: & to many of vs God giues good
portions of his gifts: what are all these,
but so many baits to allure vs to pride,
& vaine opinions of our own worths?
but let vs remeber the end wee aime at,
is not humane, nor carnal: our purpose
is to saue soules, *Then the weapons of our
warre must not be carnal, as pride, vaine-
glory, and self-conceit. If therefore we
euer looke to be made instruments of
Gods glory in sauing of soules, then at
the first let us not before our eyes the
honour, but the danger of our calling,
and humble we our selues vnder the might-
ie hand of our God, that he may exalte*

2. Cor. II. 4.

us in his due time: and let vs bee content that God giue any occasion or meanes to pul vs downe, either by outward crosse, or inward temptation: and let vs reioyce, when wee are thereby so farre cast downe, that wee cry out in the astonishment of our spirits, as the Prophet heeres *Woe is mee, I am vndone*: but otherwise if wee will needes followe the swinge of our proude natures, and trust in our owne abilitie, gifts, and learning, let vs knowe, wee vie carnall weapons in a spirituall warfare: and let vs bee assured the Lord will worke no great worke in his Church by our Ministerie: wee may raise our selues in worldly estimation, and worke out our owne purposes, but we shal do little in the saluation of soules: for those men doe pronounce the most powerfull blessings on other mens soules, and speake the best wordes of comfort to other mens consciences, which oftentime say vnto themselues, *Woe is mee, I am vndone*.

Furthermore, whereas the Prophet at this Vision and Reuelation of Gods glory

2 Doct.
Ergo, The
Prophets
hold not the
opinion of
the Interces-
sion of An-
gels.]

glory vnto him, cryeth out of him-
selfe, *Woe is mee, I am vndone*: being
wordes of extreame feare and astonish-
ment, and of so lowe a deiection as is a
degree towards desperation (if it had
gone forward) : let vs learne that the
Prophet helde not in his iudgement,
the Doctrin of Intercession of Angels
and Saints for particular men, for if hee
had, hee neede not at the sight of Gods
maiestie, forthwith to haue cryed out,
Woe is mee, I am vndone, but hee might
haue stayed himselfe a while in this co-
gitation, I will desire *Moses, Samuel, or
David*, to pray to this glorious GOD
for mee, or heere are holy Angels of the
Seraphins here present, they see in what
fearefull case I am, I will pray to them
to speake to this glorious and mightie
Lorde for mee, that I perish not in this
feare: but hee instantly seeing the
Lorde appeare in Maiestie, and fearing
his iust wrath, (being guiltie of his owne
corruptions) without any hope or expec-
tation, or (as he seemes) without the least
cogitation of helpe or assistance from
any

any creature, he cryeth out, *I am undone.*

Lastly, whereas hee exclaimeth, *Woe is mee, I am undone:* being words of a soule humbled and dejected, and hereby sheweth himselfe to bee in that case, which a poore sinner is, when the preaching of the Lawe hath numbled him, by shewing him his sinnes and his extreame daunger by them. Wee may learne, that to bee called to the Ministerie, is to be as it were conuerted and regenerate: and that when a man is called thereunto, it is a worke little lesse then that whereby GOD calleth a sinner from his sinne, to the state of repentance: for as God first casteth downe the sinner, before hee giue him grace, or any feeling of his loue in Christ: so heere, hee first abaseth and casteth downe the Prophete in the sight of GODS Maiestie, and his owne miserie, afore hee honour him with a Commission to preach his word vnto his people. Which I note against those men, which holde it so ordinary a matter to enter into the Ministerie, as many doe, which take it vpon them in to

worldly

3 D^a.
Ergo, The calling to the Ministry is a worke like vnto the calling of a sinner to the state of grace.

Vse.
Ergo, ~~many~~ be prepared,

Qualify a
man for the
Ministerie.

worldly and politique purposes. And some of a better ranke, which thinke if a man haue learning, degrees and age, hee is sufficiently qualified for that calling. But alas, this is not all; there is a greater worke to be wrought then so, hee must be humbled and cast down in sight of the greatnesse of that calling, of the maiestie of that God whose roome hee is to execute, and of the vnworthinesse of himselfe to so great a worke: hee must be resolued, that to call a man to the Ministerie, is the greatest worke that GOD worketh in his Church, but the conuerting of a sinner, and calling him to the state of grace: nay it is a worke even like vnto it: for as a sinner in his *conuersion*, so hee at his *Vocation* to that place, is often to cry out in the amazement of his soule, *Woe is mee, I am vndone*. As therefore they are fouly deceiued, which thinke any holinesse or sanctification, can sufficiently qualifie a man without learning, so are they no lesse which thinke all outward complements to bee sufficient without this worke, which heere was wrought

wrought in the holy Prophet. Thus Causes of
we see the feare & astonishment of the his feare 2.
Prophet. It followeth.

For I am a man of polluted lippes.

1 Cause pol-
lution of
himselfe &
his people.

Now follow the causes of his feare, which are two. The first is, *his owne pollution* and sinfulness, and the sinfulness of his people: his own he freely confesseth in these words; *I am a man of polluted lippes*: that is, I am a miserable and sinfull man, and therefore I feare and tremble to stand in Gods presence: nay, I dare not looke vpon the Lorde, for my sinnes. But it may be demaunded, how could the Prophet say thus truly, for he was a holy man, and iustified in Gods presence, by his true faith in the *Messias*, and sanctified by repentance: can a man iustified and sanctified, say, he is a man polluted? I answer, It is doubtlesse, he was so, he therefore complaineth here not of any great and enormous sinnes, which hee had committed to the publike scandall of the Church,

1 His owne.
He was a
man of pol-
luted lippes.

A he was a
polluted
man.

And he com-
plaineth not
of capitall
sinnes.

But of the
corruption
of his nature

2 Of some
omission in
his calling.

Church, but first of the corruption of his nature, which in him as in all men is a very sea of iniquity, & which alwaies appeares the more, the neerer a man comes to God, and therefore did now most apparantly discover it selfe in the prophet, when he was in the presence of the Lord himself. Secondly, he complaineth of some actual sins of his life, and it is more likely of some sins of omission, then of commission: for we find not that the prophet was euer touched with any great sin, & where we know it not, we are in charitie not to imagine it. So that it is most probable, hee complaineth of some smaller faults, or negligences in his Ministry: as not preaching to the people at some time when he ought, or not preaching so willingly or cheerfully as he should, or desire to leaue preaching, because the people were stubborne & disobedient, or some impatience in his Ministry, when the people were rebellious and resisted his doctrine, which passion might the rather vexe him (as we read it did *Jeremy*)
the

the Iewes were so stubborne & stifnecked a people: or it may be some want of zeale or forwardnes, these, or some such were the cause of his feare: And the conscience of these makes him here cry out that he cannot stand in the sight of God. Where we learn, first, what a tender conscience godly Ministers must haue aboue all men: namely, that they must make conscience, not of the great and grosse sins onely; but euen of the lowest & least sins: and he must endeavour in his calling, not only to be cleere of great crimes, but as far as may be, to bee free from the least appearance of euill, and from the least negligences in his place, for a sinall fault in other men is great in them, and that which may be some waies pardonable in other men, is no way in them: they must therefore watch ouer themselues most carefully, and take heede to all their waies; & for this ende is it, that a Minister in godly wisdomie must often depriue himselfe euen of many things (which it may be, lawfully hee might vse) least his libertie

Doct.

Ergo, Ministers must be men of tender conscience.

And make confidence of the least finnes.

And be most
carefull in
his ministry
both pub-
likely and
priuately.

erty be an occasion of euill to others:
and must abstaine from the least sins,
least euen they be blemishes to his cal-
ling, and burthens to his conscience.
And hence is it, that a minister cannot
be too carefull in his calling, in his
words, diet, company, recreation, appa-
rel, gestures, and in his whole carriage,
because little sins are so great in the, Es-
pecially ministers must here learne the
Apostles lesson, to bee *instant in season
and out of season: to preach and exhort, to
comfort and rebuke, publickely and priuate-
ly: to good, to bad: when it is wel taken,
when it is ill taken: when they willingly
receiue it, and when they stubborn-
ly resist it: when they commend him,
and reward him, and when they raile at
him, and persecute him for it: thus must
he be diligent in season and out of sea-
son, for the least negligence in his du-
tie, or omitting the least opportunity of
doing good, will when God visits his
conscience, bee a burthen and vexati-
on to him, as it was heere to the Pro-
phet,*

And

And furthermore, if these small finnes thus afflicted the Prophet, then alas what is to be thought of those ministers who make no conscience of foule and scandalous finnes: how shall Symonie, Incontinencie, Vsurie, inhospitality, couetousnesse, Ignorance, Idlenesse, carelesse Nonresidencie, how shall these (I say) and other like grievous crimes oppress & burthen the soule, when as the smallest sins doe so affright this holy man? Surely, whē God shal visite them, their states will bee most fearefull, nor, shall any mans case be so miserable, as an vncōscionable ministers: And though nowe such loose and licentious Ministers seeme to liue in solitie, & without any feare, yet when God shall appeare vnto their conscience, then will they cry out in fearefull anguish, *Woe is me, I am undone.*

And againe, if these smal faults so affrighted this holy prophet, & burdened his conscience, then what pittifull consciences haue those ministers, whose daily negligence, and vntōscionable

F carelesse-

Vse.

Virgo, Ministers for great sins should be greatly humbled.

And for great negligence in their calling, else they haue no conscience.

carelesse in their places is such, as all men speake of, and yet they are not touched: surely these men are not of so tender consciences as the prophet was: & either the prophet here was much more nice then needed, or else these men will proue to be in a miserable estate.

Good and faithfull ministers not to be discouraged, though they haue some wants, for so the prophets had, but let them com-
 plaine of them as here the prophet doth.

Lastly, let Ministers of care and conscience, be here comforted in the example of the Prophet: who is there, but may find imperfections and blemishes in himselfe, which will often make him cry out, *Woe is me?* but let not that discomfort them, but rather reioyce, that they can see their owne weaknes, as the Prophet did here: If they haue cause to exclaime against themselues, they are not alone, it was this, and all other holy prophets case before them. In hauing imperfections in themselues, they are no more miserable then the Prophet was: but let them labour to be as blessed in seeing & complaining of themselues as hee was: And let euery minister assure himselfe, that the more hee makes conscience, euen of the least finnes of all,

all, the more he resembleth the ancient holy Prophets, & the more likely is he to worke effectually in his ministry. For his duty is to worke in his people a conscience, not of great finnes onely, but euen of all: but how can he doe that in them, if he haue not first of all done it in himselfe? hence it is therefore, that godly ministers finde fault with themselves, when other men cannot, and cry out against themselves, for their *pollutions* (with the prophet here) when no other man can accuse them of the least crime: nay, when other doe magnifie God for his graces on them, and praise their giftes, and commend their good liues, euen then doe they condemne themselves, and exclaime against their owne corruptions: and their owne smallest negligences, or omissions, are great wounds to their consciences, and their least finnes, and their most pardonable infirmities, are sore burthens vnto them: for of all men in the worlde, a godly minister is a man of the most tender conscience.

Godly ministers finde fault with themselves when the worlde cannot.

Hitherto hath the prophet complained generally of his pollution.

Particularly, hee exclaimeth against the pollution of his lippes. But why will some say, complains hee of the pollution of his lippes, rather then of his heart, or his hands, or any other part of him, were they not all polluted? yes, all in some measure and was not he grieved at them all? yes assuredly, wee must grant that also. But the reason is he was

For a Prophets dutie consists in the vse of his tongue

a prophet, his dutie was to vse his tongue, the practise of his calling consisted in the vse of his tongue: for a minister is an interpeter, as he is called, *Iob 33. 23. that is, the peoples to God by prayer, and Gods to the people by preaching*: he is Gods mouth, and the peoples mouth: so that the tongue of a Minister is that part of his body, which is to be vsed as a principall instrument of Gods glory, and more to the setting forth of his honour then any other: Now euery man is to be tryed what he is by his calling, rather then by any other accidentall or collaterall courses: therefore the honour

honour or dishonour of a minister, is the vse or the abuse of his tongue: and his comfort or discomfort is the well vsing, or not vsing of it. The prophet therefore here affrighted at Gods presence, and therefore retyring into himselfe, presently his conscience checkes him for his most proper sins: namely, for some fault or negligence in his Ministerie, (which is the proper sinne of that calling) and therefore is it that he exclaimeth against the *pollutions of his lips*: out of which practise of his we may learne;

His smallest negligence in teaching, checks his conscience,

Vse. 1.

First, the vanitie of the Papists, who magnifie the merites of holy mens workes: for if this holy prophet, a man truly iustified, & extraordinarily sanctified, yet durst not stand before God in this little apparance of his glory, notwithstanding all his zeale, and courage, and conscience, and paines, and sufferings in his function, but was cast downe so farre, from a conceit of his owne worth, that hee cryed out; *Woe is mee, I am vnder.* How then can

Vrgo po. pisth de ctrin of mans merits is false,

wee who are no better, but much worse
 then hee, stand before G O D in the
 day of Iudgement, in the great ap-
 pearing of his infinite iustice and glo-
 rie. Rather doubtlesse, as here the smal-
 lest pollution of his lippes, and negli-
 gence in his calling, droue him out
 of all conceit of merit, when once hee
 came into the presence of G O D. so
 the due consideration of our so many
 and foule pollutions about his, should
 beate downe all proude conceites of
 our owne goodnesse, when wee ap-
 peare before G O D. It is there-
 fore to bee feared, that the Papists,
 who thus magnifie their owne merits,
 doe seldome or neuer enter into ear-
 nest consideration of their owne infir-
 mities, doe seldome present them-
 selves in the presence of Gods maie-
 stie. For if they did, then doubtlesse the
 least sight of their least pollution, would
 make them farre from euer thinking of
 their owne merits.

And of
 workes of
 superrogati-
 on,

They also tell vs, of workes of
 superrogation, but it seemes heere
 this

this holy Prophet had none of them.

And they teach, a man may in this life perfectly fulfill the Lawe, but who can doe it, if not ministers? And what ministers, if not extraordinary prophets?

And perfect fulfilling the lawe in this life.

And yet *Isaiah* (the first and chiefe of them) exclaimeth here in pittiful manner against his pollutions: Doubtlesse, if the papists would cease flattering themselves, and not examine their consciences by their own pleasing corruption, but present themselves in the face and presence of **G O D S** Maiestie, they would bee farre from these conceits.

In the next place, whereas the prophet complaineth of the pollution of his *lips*: As of the peculiat sinne of his place: Ministers are heere taught, to auoide that sinne about all other, and to labour in that dutie about any other: for the dooing of it, is his most comfort: the want of it, is his most vexation: his tongue is the Instrument given him to honour God, if hee vse it well, it yeeldes him com-

2. Vse. Ergo

Ministers must take heed of negligence in their function about all sinnes, for that burdeneth the conscience most heauily of all.

F +

fort,

fort; more then any other duties.

Other ver-
tues are ex-
cellent, but
cannot suf-
fice, if this
want,

But if he vse not, or abuse his tongue,
the pollution of his lippes will bee the
heauiest burthen of all; they there-
fore are greatly deceived, who thinke
a Minister to discharge sufficiently
his duetie, though hee preach not, if
he keepe good Hospitalitie and make
peace amongst his Neighbours, and
performe other workes of charitie and
good life: for if a Minister haue not
this vertue, hee hath none: If hee
preach not, *if hee abuse his lippes*; or
if hee open them not, hee hath no con-
science, nor can haue any comfort,
for that is the principall dutie of a Mi-
nister (though all the other be requir-
ed to make him compleate), the
want of them may condemne him be-
fore men, but it is the pollution of
his lippes, which presently checkes
him before G O D, as we see here in
this holy Prophet: the conclusion then
is to euery Minister, that if hee had
all the vertues and good properties,
that can commend a man in the world,
yet

yet if his *lipps* be polluted, either by not preaching, or by negligētidle, or carelesse preaching, this pollution will so staine his conscience, and so burthen him in the presente of God, that the time will come (notwithstanding al his other good qualities) he will cry out in farre more pittifull maner the hebreish Prophet doth *I am undone, because I am a man of polluted lipps.* It followeth

And I dwell in the midst of a people of polluted lipps.

The Prophet not onely complains of his owne pollution, but of his peoples also amongst whom he lived, and this he doth for these causes: First, to teach vs, that it is the Ministers duty to confesse not onely his owne finnes, but the finnes of his people, & to complaine of them to God: for as he is the peoples Interpreter to God, he must not thinke it enough to put vp their petitions, to vnfolde their wants, & craue reliefe for them at Gods hand; but hee must further take knowledge of the sins of his

people,

2. His peoples pollution.

He complains of it to teach,

1. That a Minister is to confesse his peoples finnes as well as his owne.

For generally he is
accessarie to
his peoples
sinnes.

people, and make both publique and
private confession of them to God: and
the more particularly he can doe this,
the better: and this hee is to doe, both
for the peoples good, and for his owne
also, because it cannot be but the sinnes
of his people, are in some sort his: for
this is the peculiar danger of the Ma-
gistrates and Ministers, that ge-
nerally the sinnes of their people are
theirs: I meane, that they are accessarie
to the sinnes of their people, either by
prouoking them by their euil example,
or by not reproofing, or not hindring
or suffering, or winking, or couering
& concealing, or not punishing them,
or not carefully enough vsing meanes
to prevent them: by all which meanes
and many more, it comes to passe, that
the peoples sinnes are the Ministers by
communication: so that as well for his
owne sake, as theirs, hee is to confesse
to GOD their sinnes, as well as his
owne.

Now if a Minister must confesse
his peoples sinnes, then it followeth
confe-

consequently, that he must know them; and take notice of them, for else he cannot confesse them. And this is one cause why the holy Ghost commands a Pastor to know his flocke.

He must not onely have a flocke, and know which is his flocke: or have a generall eye over it, but hee must have a particular and distinct knowledge of the state of it, and the more particular the better.

And if the Minister ought to know and confesse his peoples sinnes, then it followeth, first, that it is best for a Minister to be present with his people, that so hee may the better know them and their state: and certainly if it be a Ministers dutie to confesse to God the pollutions of his people, then wilfull and carelesse Nonresidency and all absence, without just and conscionable causes, must needs be a foule & fearful sin. For how could *Nayab* have confessed, that his people were a people of polluted lips, but that he dwelt amongst them. Nay, saith the Prophet, he dwelt

1. Vse.
Ergo, a minister must know his peoples sinnes.

Pro. 17. 23.
He that keepeth his mouth, keepeth his life: he that openeth his lips, bringeth death upon himselfe.

Ergo, it is best for a Minister to be with his people.
1. Cor. 10. 16.
The cup of blessing which we bless, is it not the communion of the blood of Christ?

in the *midst* among them; indeede well
may hee know and confesse his peoples
pollutions, that dweller in the midst a-
mongst them.

2. Vic.
Ergo, people
must cōfesse
their sinnes;
and reucale
the to their
Minister.

Againe, if the Minister be to confesse
his peoples sinnes; and therefore must
needs knowe them; then it followeth
also that they must discover & confesse
them vnto him, or else its not possible
he should perfectly knowe their estate:
the want of this is a great fault in our
Churches; for how euer we condemne
Auricular confession, as a very policie
in the deuilers, and as a rack to the con-
sciēces of poore Christians, yet we not
onely allowe, but call and cry for that
confession, wherby a Christian volun-
tarily at all times may resort to his Pa-
stor, and open his estate; and disburden
his conscience of such sins, as disquiet
him, and craue his godly assistance, and
holy prayers: great blessing and com-
fort doth doubtlesse followe them that
vse this godly practise, and the want of
it, is cause that a minister cannot discerne
the state euen of his own flock, nor can

com-

complaine to God of their pollutions,
and confesse their finnes so particular-
ly, as would be good both for him and
them.

Secondly, the Prophet couples to-
gether his own pollution, and the pol-
lutions of his people, as the adjuvant, or
helping cause & the effect. For the pol-
lution of a people, helps forward the
pollution of a Minister, and the worse
people they are, the worse doe they
make him, though he be otherwise ne-
uer so good: For euen the Prophet,
though called of God himself, & iusti-
fied and sanctified, & a man of extra-
ordinary grace, yet dwelling in the midst
of a people so stubborne & disobedi-
ent, as the Iewes were, was something
touched with their pollutions: Mini-
sters (euen the best) are men, and this
comes to passe by reason of the corrup-
tion of their nature as they are men: the
nature of which corruption is to ap-
prehend any euill where euer it findes
it, and to partake with it: regeneration
qualifieth & abates this corruption, but
takes it not away perfectly in this life:
whereby

2. To teach
vs that a
polluted
people make
their Mini-
ster more or
lesse pollu-
ted also.

Hebrew A.
LXX. 1000
1000
1000
1000
1000
1000
1000
1000
1000
1000

about the
a minister
honor
people
make
mild
to
in
sells

A wicked
people dull
and decay
Gods graces
in good
Ministers.
We double.

whereby it comes to passe, that a Minister, living amongst euill people, cannot but be somewhat stained with their pollution, of what sort soeuer they be: insomuch as it is often scene, that one knowne to be otherwise disposed of himselfe, is found to bee disposed to this or that euill, by living amongst a people so disposed. And againe, that a minister in such a place, and amongst such people, free from such and such sinnes, remoued to another place, is there found more or lesse tainted with them, because they abound amongst the people: and yet further, that a minister, knowne to bee faithfull, painfull and zealous, & comming to a disobedient, stubborne, froward, or prophane & dissolute people, his faith is weakened, his zeale & courage abated, Gods graces in him dulled, & much decayed: godly Ministers doe daily complaine hereof, and experience euery where shewes it too true. Out of this, we may learne something both for our instruction, and for our conuersation.

For

For our instruction, it here appears how wicked and wretched the corruption of our nature is, which cannot but receiue some contagion from the pollution of those with whom we liue: for this is so, not onely in them who carry a loose hand ouer themselves, but euen in such as looke most narrowly vnto their steps; as wee see here in this holy Prophet, who was a man of more then ordinary sanctification; how litle cause therfore hath any man to extoll nature? and how much lesse cause the schoolemen and some other papists, to giue the least commendation to our *pure naturals*: for if nature rectified by grace, be so hardly kept within compasse, alas how outrageous & peruerse is it, when it raignes without controlment?

And for our further instruction, heere wee may see of what a creeping and inroaching nature *sinne* is, which like a secret venome in the *naturall* bodie, so it in the *politique* body restes not in the place, or partie poisoned, but closely creeps and

1. For instruction:
1. See how corrupt our nature is,

2. What a creeping nature sinne hath.

& diffuseth it selfe into euery part and member of the whole: it creepes from man to man, yea, from an euil man to a good, from the worst man to the best: from prophane men, to godly Ministers: and as from publique persons (as

It wil creepe
from Mini-
sters to peo-
ple, & from
people to
Minister.

Ergo, stop
sinne in the
beginning.

Magistrates and Ministers) it descendeth visibly, and the example of their euil life is palpably scandalous: so from the people to the Magistrate, or Minister, it creepeth closely, & ascendeth in more secret and insensible manner, yet in the effect it is too sensible: for it is alwayes scene, that they are something touched with their peoples pollutions: sinne is not onely as a poison spreading from the heart to all parts, from the minister to the people: but as a gangrene, if it begin in the foot, wil without speedy preuention spread priuily to the hart: so sinne shewes it selfe, euen from the people to the Ministers: So great cause is there for all men to stop sinne in the beginning, to breake it in the egge, to *give water no passage, no nor a little*: for let this gangrene beginne at the seete, it will

will not rest till it be in the heart.

For our conuerſation wee are heere taught, firſt, if a Miniſter, by reaſon of the corruption of his owne nature, and the creeping nature of ſinne, is in ſuch danger to be ſtained with the peoples pollutions, then let all Miniſters deſire, and uſe all good meanes to dwell with a people *as little polluted* as may be; otherwiſe let him aſſure himſelfe to be polluted with them, which is both a great diſcōfort to his owne conſcience (as here it was to the Prophet) and diſgrace to his profeſſion: for if it be a dutie of euery good profeſſor of religion, *to keepe himſelfe vnſpotted of the world,* then how much more is it the Miniſters dutie ſo to doe? and how foule a ſtaine is it to the honour of his calling, to be polluted in the common pollutions of his people?

It may bee therefore good counſell to all godly Miniſters in the placing & diſpoſing of themſelues, not to enquire onely how good a living ſuch

G

and

2. For our conuerſation.

1. Miniſters, Ergo, labour to liue amongſt people.

7.
Iam, I. 17.

And in disposing
themselves,
rather regard it, then
other commodities.

and such a place is, how wel seated, how healthfull and beneficiall it will bee, (which are alas the common & almost the onely questions now adayes) but principally, to regard what a people they be: and how affected, amongst whome they are to liue: if godly and wel disposed, or at least tractable and gentle, & willing to be taught, the lesse to regard other incommodities: but if wicked, and prophane, or (which is worse) stubborne, froward, and vntractable, then lesse to regard the greatest commodities: & certainly if this point be well considered of, and how bitter it hath beene in the ende, to many who haue not regarded it, it will appeare, that this is the best encouragement or discouragement, the greatest commoditie, or discommoditie, and the best reason, either to win a mā to a place, or to drawe him from it, how good soeuer it be otherwayes: they that neglect this dutie, and are led (or misled rather) with carnall and wordly respects, how iust

iust is it vpon the when they are made
to cry in the sorrowe of their soule, *Woe
is me, I dwell in the midst of a people of pol-
luted lippes.*

And here such Ministers as haue *A poore li-
uings, but good people,* let them not uing with
faint nor bee discouraged, they haue good peo-
more cause to blesse God, then to be ple better
griued, for doubtlesse they are farr then a great
better the those who haue *great liuings,* euil people.
and *an euill people.*

But as for those to whom God hath
bene so good, as to bestowe vpon them
competent liuings, and a willing and
well disposed people, let them thinke
themselves double blessed of God, and
treble bound to honour God, & to doe
good in his Church: and if such men
goe not before their brethren in al Mi-
nisterial care and dutie, their fault is a-
boue al mens, & they make themselves
vnworthy of so great mercies.

Againe, if that a polluted people,
pollutes their Minister, here is a good
warning for al ministers to be wary & company.

1. Ergo,
Ministers
must take
heed of their
company.

All compa-
nies and all
recreations
are not for
Ministers.

choyse of their companie, with whom they will most priuately conuerse: for, as on the one side they may not retire themselues into solitarinesse, nor sequester theselues from all societie with their people, (which is rather a Cini- call and fantasticall, then any way a religious practise): so of all men are they to be most carefull, that they doe not loosely and lauishly bestow themselues on all companies, as too many doe in our Church, to the great scandall thereof, who care not with whom they conuerse, but all companies, all places, all times, all sportes & recreations, all meetings, all occasions, are one with them: but alas, what maruel, though such men *keepe not theselues unspotted of the world,* but proue too offense to their calling: for seeing the best mē cannot liue with the best people, but they shall receiue some contagion from them, how carefully ought ordinary ministers to make difference of men and meetings, times and places, and not diffusedly & carelessly

lessly to thrust themselves into all: So doing shall they keepe their calling from much reproach, & preserve themselves from much pollution, which otherwise from their polluted people, they shal be sure to receiue.

And here people are to be admonished, not too sharpely to censure their ministers: though hee bee not so sociable with them all, as it may bee many would expect: for it concerns no man to be so warie of his company and his sports, as it doeth the minister: and if they would haue comfort and honour by their minister, let them bee carefull into what recreations & company they draw or desire him: for the more polluted the people are amongst whom he liues, the more carefull must he bee to keepe himself cleare from their pollutions.

Lastly, here people are taught, not to be too sharpe condemners of those ministers, whose conuersations are not so vnblameable as were to be wished: for as they liue ill, generally the cause is, because

And people must not draw their Ministers too much into company.

People must not condemne too sharpely such Ministers as are faultie in their liues.

for them-
selues are
the cause of
it, being of
euill liues
themselues.

saye
so
that
attaine
digne
of

Looke what
sinnes a
boundes

because they liue amongst an il people.
Why then should they so much con-
demne them, for such faults, as wherein
themselues haue made them faultie? I
say not, but our Church and state, and
Ministerie, are to censure such men,
(and it were good they did it more)
but it is against all reason the people
should do so, wheras themselues are the
cause of it: For alas if this holy Prophet
*was a man of polluted lippes, because hee
dwelt with a people of polluted lippes:* what
maruell then, though ordinary Mini-
sters be polluted with the common and
vniuersall pollutions of their people:
People therefore, are first of all to see
that themselues bee well ordered and
godly, and then iustly may they com-
plaine, if the liues of their Ministers
be not agreeable: but otherwise, it is
not possible without very special grace
of God, but that a minister shalbe more
or lesse touched w those crimes which
are the comon faults of his people. And
lamentable experience daily lets vs see,
that where a people in a town is given
to

to *drunkenesse*; there the Minister, in any place,
is either so for company, or at least too and there
good a fellow: where a people are gi- generally
uen to *contention*, there the Minister the Minister
hath too many suites: where the people is tainted
be *Popish*, there the Minister is too with it.
superstitious: where the people bee ig-
norant, there the Minister is no great
clarke: where the people are given to
any great sinne, there the Minister ge-
nerally is not cleare from the same pol-
lution: and it is seene, that the best mi-
nisters & most carefull of all, doe com-
plaine bitterly of the pollutions of their
people: for that howsoeuer it may bee
they escape partaking with their sins:
yet they alwayes finde, at the least a
dulling & decaying of Gods graces in
themselves, where the people are unto-
ward and disobedient. If therefore
a Minister liues with such a people, his
case is pittifull and dangerous, for he
walkes in the midst of nets and snares,
which are layd for him on euery side,
and if he escape them (I meane, if hee

But such
Ministers as
liue with a
good people
and yet are
loofe, they
are not wor-
thy to be
Ministers,
but to be
deprived.

keepe himfelfe vnspotted, in the midft of a spotted & polluted people) his care and his confcience is worthy both admiration and imitation, and himfelfe is worthy double honour, as being both a zealous minifter and a holy man. But he who God hath blessed with a good and tractable people, and wel affected to the worde, and yet himfelfe liueth loofely & scandaloufly amongst them, a heauy burden and a hard account, lyeth on that minifter, and no rebuke is too rough, no punishment too great, no censure too sharpe for him. And, if this holy Prophet, feare fo much the preſence of God for his ſmall pollutions, and yet liued amongst ſo wicked and polluted a people, then what heauineſſe and horror, ſhall bee heaped on his ſoule, who cares not with how foule pollutions his life be ſtained, and yet liueth amongst a godly & wel diſpoſed people? And thus wee haue the firſt cauſe of his feare, his owne, and his peoples pollutions.

It followeth.

And

And mine eyes hath seene the King, and Lord of Hostes.

2 Cause of
his feare, he
sawe the
Lord.

THe second cause of the Prophets feare and astonishment is, *He saw the Lorde*, who then appeared in glory vnto him: not that hee sawe the substance of God (for that is invisible and incomprehensible) but his glory: Nor the fulnesse of his glory, for that cannot be endured, but a glimpse of it: nor that with the eies of his body in ordinary manner, but in a vision: wherein how farre the eyes of his body were vsed, neither the Prophet expresseth, nor wee can well conceive. The meaning then is; In a vision hee sawe such glorie and Maiestie, as hee knewe there was an extraordinary presence of the Lord of hostes, who is the King of glorie, at whose sight, and thought of his presence, instantly his conscience is smitten with feare, for his own infirmities, and the pollutions of his people.

Wherein let vs first of all obserue the

connexion and dependance of these two causes; one vpon another: for as they are both ioynly the cause of his feare, so one of thē is in a sort the cause of another: he feareth, *because of his own and his peoples sinnes, and because he sawe the Lord*; but why is he afraid to see the Lord? the cause thereof is *his owne and their sins*, without which he would neuer haue beene affraid; but rather haue gloried to see the Lord: but his conscience checking him, for some defect of dutie in his calling, therefore he trembleth at the least glimse of Gods glory. Here let vs marke the ground of his reason, which is this: *That man that is in his sinnes, is not able to stand in the presence of God*: this is a generall and certaine truth, & the reasons of it are; First, the contrarietie betwixt God, and the nature of sinne, it being the onely thing which offends him, & which prouokes his wrath and iust displeasure: therefore as a subiect cannot but be much amazed, if he hap to come into the kings presence, with any thing about him which

Doct: the man that is in his sinnes endures not Gods presence.
 y For God hates sinne, about all things.

which the king hates, or cannot abide to see: so a man cannot but be extreame astonisht, if hee knowe himselfe to bee in Gods presence with his sinnes, which Gods soule hateth.

2 Sin makes
a man a
debrer to
God.

Secondly, sin makes a man indebted to God: for as the Lawe tyeth him first to *obedience*; so if he sin and faile in that, it bindes him to *punishment*: and the more a man sinneth, the deeper is he in Gods debt. If then in this world, a man willingly indures not the sight of him, in whose debt hee is; what maruell, though a poore sinner tremble at the presence of God, to whom he hath forfeited soule and all.

Thirdly, sin is that which provoketh God to *wrath*: therefore a sinfull man feareth the presence of God, as a traitor the face of the Prince, or a malefactor of the Judge. For these causes, a wicked man endures not Gods presence.

3 Sin is that,
that makes
God angry.

Now Gods presence hath divers degrees. First, God is present to our conscience, when we thinke of him. 2. He is present, when wee name him, or heare him

Degrees of
Gods pre-
sence.

1 To our
thoughts.

2 To our
naming him

him named or mentioned by others, and these are the furthest off: Thirdly,

3^d Neere in
his ordināces

God is neerer vnto vs in the presence of his Ordinances, as his Word and Sacraments, and publike seruice in the

4th Neerest at
the last day.

Congregation: Fourthly, there is a most apparant and sensible presence of God, which shall bee at the last Iudgement, when all men shall stand before him in his immediat presēce, to receiue their iudgement. Now all these pre-

A sinful man
feares all
these.

1 He neuer,
or vnwil-
lingly thinks
of God.

Psal. 10. 4.

sences of God, are hatefull to a wicked man: for the first, a wicked man by his good will neuer thinkes of God, and if sometime a thought of God (like lighting) flashes in his minde, presently he quencheth it, as being a most vnwelcome and burdensome thought vnto him: therefore saith *Dauid*; *The wicked is so proud, he careth not for God: neither is God in all his thoughts*: Nay, God himself is so little thought on, by them, that they will willingly thinke of nothing, that might bring G O D into their thoughts: as namely, Gods great works of his wonderfull Iudgements:

of

of whom the same prophet saith, in the same place, *Thy Iudgements are farre above, out of his sight.* As if hee had said, hee labours to set them farre from the eye of his minde, that hee may neuer haue occasion to thinke of them, nor on God by them. That this is true for his thoughts, I haue endeouored thus to proue, by Gods owne testimonies, because thoughts cannot be discerned by man. But alas, for the second, that is, for his wordes, that's too apparant in the sight of all men. For obserue it, and you shall neuer see a wicked man, by his good will haue God in his mouth, (vnlesse it bee to abuse his name, by swearing or blasphemie) nor willingly doth he heare any other man talke; or discourse largely of God, or of his greatness and his Iustice; but such talke is tedious & comberfome vnto him: and if hee cannot breake it off with other discourse, then he sits as mute as a fish, and inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Gouverneur; who whilst

Psal. 10. 4.

*2 He neuer
speakes of
God vnlesse
it be to a-
buse his
maiestie.*

Paul

Acts. 24. 26.

Paul discoursed of righteousness, temperance, and Iudgement to come: The Text saith, in the meane time, he trembled.

3 They loue
not the
word nor
Sacraments.

Psal. 14. 4.

4 They wish
Christ would
neuer come
to iudge-
ment.

2. Tim. 4. 8.

Reuel. 6. 16,

And for the third, we see daily wicked men, endure not Gods presence in the Church: for nothing is more troublesome vnto thē, then many Sermons, often praying, and much receiuing of the Sacrament: & therfore they neuer come to the Church, nor receiue after then the Lawe layes vpon them: but further then that, as the Psalmist saith; *they neuer call vpon God.* But as for the last, that they feare and abhorre aboute all, they wish in their hart it may neuer be. And therfore S. Paul makes it a token of a true beleeuers, and a holy man, *to loue, and looke for the appearing of Iesus Christ.* Whereupon it followeth, that euē so it is a signe of a wicked man, to feare the last iudgement, & to wish it might neuer be: And when it comes indeed, & they see they cannot escape it, what thē do they? Euen cry to the mountaines, *fall vpon vs: and to the hils, couer vs, and hide vs: from what? from the presence*

sence of God: so fearefull and so hatefull
is *Gods prsence* to a sinfull man.

Besides these, there is another way,
whereby God sheweth his presence: *Extraordi.*
and that is, by extraordinary reuelation *nary appari-*
of his glory immediately: which was *tiōs of Gods*
vsual in the old Testament, as here to *maiestie, a*
the Prophet, but now is not to bee ex- *sinfull man*
pected, But how terrible that is to the *cannot en-*
sinfull nature of man, appeares in this *dure.*
place: for if the Prophet a most holy
man, whose conscience accused him,
but of a fewe and small sinnes, yet thus
cryes out, amazed & affrighted, at the
reuelation of some part of Gods glory:
alas, how would they be terrified with
it, whose consciences are burdened with
great and grienous sinnes, & that with-
out repētance? Thus we see the ground
of his reason, how true it is, that a man
in his sin, cannot cheerefully come, nor
boldly stand in Gods presence. The
vse of this Doctrīne: First of all, let vs
see the monstrous presumption of such
minister as dare venture rashly into the
ministry, to tread vpon the holy ground
of

*The first vse
for Mini-
sters: Ergo.
let them not
enter into.*

that calling
in their sins.

For it is into
Gods pre-
sence cham-
ber.

Exod. 3. 5.

Nor come
to doe the
duty of that
calling with-
out repen-
tance, and
holy prepa-
ration.

of God, with vncleane feete; to handle the holy things of God with vnwashen hands: For what is it to enter into the Ministry, but to enter into the chamber of presence of the great King? and should not a man look about him, afore he come there? Therefore if God rebuked *Moses*, for stepping too hastily towards the Bushe, where his presence is, and saide; *Come not too neere, for the place wher thou standest is holy ground*: then how will God rebuke and checke the consciences of such carnall men, as carelesly & carnally rush into the Pulpit, and to Gods holy Table, where God is present, in a farre more excellent manner then hee was in the Bush? And if they bee so to be blamed, who enter into this calling without feare and reuerence, then how much more faulty are they, who beeing Ministers, dare venture to preach, or minister the holy Sacraments, without holy and priuate preparation, & sanctification of themselves: but rush vpon them, as vpon common & prophane actions? Where

as God is present there, In a most holy and glorious maner: these men sure will say, the Prophet heere was of too nice a conscience: but fearefully and terribly shall God appeare at last vnto such men, as care not how they appeare in his holy presence.

Secondly, this sheweth the reason of the practise of al Christian churches: who vse to pray before the Sermon & after: namely, not for *Decorum* only, & to grace the action, but to sanctifie and to humble our selues, *because then we come before Gods presence*: they therefore doe not thinke reuerently enough of God, and his presence, who doe by their practise in any sort, make way to the contrary.

Thirdly, we may here learne, the pitifull case of those ministers, who are so presumptuous, as to exercise that holy function, & yet remaine in their sinnes without repentance: what doe these men? they approach to the *burning Bush*, with their shoes on their feete: that is, *into Gods presence in their sinnes*: what

2 Ergo,
They are to
pray before
and after
sermon.

The 3 Vse:
Ergo, such
men are ex-
treamly des-
perate who
dare come
to preach &
minister sa-
craments, in
their sinnes.

H shall

Psal. 50. 16.

Such mens
labours are
fruitlesse.

shall come of it in the end : surely, that
burning fire shal consume the: the least
sinnes, & smallest negligences affright-
ed this holy Prophet, when he should
goe into Gods presence: But these men
dare come into the Sanctuarie of God;
yea, dare take Gods word in their mouth's,
and yet hate to bee reformed, and doe cast
the glorious Word of God behinde their
backes, which they preach to others
with their mouthes : these men may
wonder at this holy Prophets nicenes,
or else al the world may wonder at their
prophanenesse. A little pollution of
his lippes, feared him to come into
Gods presence : but these dare doe it,
with eies, eares, lippes, feet, hands, harts,
and all polluted : their eyes polluted,
with carelesse looking at all vanities:
their eares with hearing: and their lips
with speaking, wanton & wicked talk:
their feete, with running into wicked
company: their hands, with practizing
and their harts, with deuising and con-
senting to all wickednesse.

This is the cause, why the labours of
such

Such men are almost vnprofitable: because they dare come into Gods presence in their sinnes. In many places of our land, ther is by Gods blessing much teaching, yet there is little reformation, in the liues of the most: but contrariwise, some fal to Atheisme: some to Papisme: some into foule sinnes, not to be named amongst Christians.

Where is the cause? surely not in the Gospell: nor in our doctrine, nor in the teaching of it; but one very principall cause is, many Ministers come into Gods presence, vn sanctified, & in their sins: not caring how loosely they liue, in the face of their people; and therefore God in iustice, thogh he instantly smite not them, with visible vengeance for their presumption: yet he smites the people, with spirituall blindnesse, that they regard not their Doctrine, but looke at their liues, and doe rather follow the prophanenesse of the one, then the holinesse of the other. Ministers are such, in whome God will be sancti-

And their
leofenesse
doth more
hurt then
their Doc-
trine good.

By Gods se-
cret iudge-
ment.

H 2 *well* fied,

fied, therefore because they doe not so, but dishonour him, by cōming into his presence in their sinnes: therefore hee cannot abide them, nor giue any blessing to their labours.

Good words
are vaine,
where there
is no good
life.

All ministers therfore, as they would see any fruite of their Ministerie, let them first sanctifie themselves, & cleanse their hearts by repentance, afore they presume, to stand vp to rebuke sinne in others: else let them not thinke, that their golden wordes shall doe so much good, as their leaden liues shall doe hurt: and they may happe to confirme men, that already are conuerted, but hardly shall any such men, conuert any soules from Poperie or prophaneſſe. And it is a vaine conceite for men to imagine, ther is any force in eloquence, or humane learning, to ouerthrow that sin in others, which ruleth and raigneth in themselves. Our Church, and all reformed churches, may make vse of this doctrine: for it is the glory of a Church to haue their doctrine powerfull, & effectuall for the winning of soules, therefore

fore it concerneth them, to take order, as well that their ministers be godly men, as good Schollers, & their lives inoffensive, as well as their doctrine sound: or else they will find in wofull experience, that they pull down as much with the one hand, as they build up with the other.

But most necerely this doctrine toucheth ministers themselves: who must know, their case is most feareful of all mens, if they come into Gods presence, in their prophaneesse: for as no man is more honourable, then a learned and holy Minister: so none more contemptible in this world, none more miserable for that to come, then he that by his loose & lewde life, doth scandalize his doctrine: and let him assure himselfe, that for his presumption, in rushing in to Gods presence in his sinnes, he shall in this world, be cast out as *unsavoury salt* Math. 5. 13. and troden downe of men, with the foot of contempt: and in the world to come, he shall aboue all men cry out, in most extreme torment of conscience, *Wo is me, that my eyes must see the King and Lord*

of *hastes*; and so because hee would not in this world, come into Gods presence in sanctification and holinesse: he shal therefore in feare and horror, be haled into the presence of Gods glorie, at the last day: there to receiue the iust sentence of his condemnation.

The fourth
vse for Mi-
nisters; Ergo
Good mini-
sters must
not fly from
Gods pre-
sence be-
cause of their
sins, but re-
pent: and so
approach to
his dutie,

Lastly, all painfull and godly Mini-
sters may receiue comfort, not to bee
discouraged or driven from Gods pre-
sence, because of their corruptions or
infirmities, for wee see it was the Pro-
phets case: but let them still approach
in feare and reuerence, and be so farre
from being driven from their duty, be-
cause they being sinfull men, dare not
come into Gods presence without
much feare; as let them contrariwise be
assured, that the more they tremble at
Gods presence here, the lesse shall they
feare it at the last day: and when pro-
phane and vngodly men, who in this
world feared not to stand in Gods pre-
sence in their horrible sins, shall cry to
the *Mountaines, fall upon vs, and hills
couer vs, and hide vs from the presence of
God:*

God; then such ministers as in this world in feare and trembling, and alwaies in repentance, did approach into Gods presence: shall then *looke up, and lift up their heads*, & shall say to the holy Angels, & all the powers of heaven, helpe vs, and hasten vs to come into the glorious presence of our God and Saviour.

And thus we see the manifold vse of this doctrine to our Church and ministerie.

Secondly, In as much as here the prophet in a conscience of his corruptions, feareth and cryeth out at *the least apparition of Gods glory*.

The second
vse against
the Papists.

The vanitie and false dealing of the Church of Rome is here discovered, in whose *Legends & stories of their Saints*, nothing is more common then apparitions from heaven, of Saints departed: of glorious Angels, of the virgin *Mary*, (and that so familiarly, as sometime she sang with them in their Cell, kissed some of them, and let them sucke her breasts). Nay, of God himselfe: and especially of our Saviour *Christ Iesus*: who they

Ergo, The
apparitions
of God, and
Christ, which
they make
so ordinary,
are but col-
lusions.

say, appeared (I knowe not how oft) to one man: namely, to Saint *Francis*: and appeared as he was crucified with his woundes, and imprinted those woundes of his, in *Francis* his body, which they say he bare all his life, and that they bled whensoever hee would suffer them, which he alwayes did on *Good Fryday*, that hee might be like to Christ. Thus, & many more such, may you see in that fabulous & blasphemous book, of the conformities of *S. Francis*.

But for the matter: Are apparitions from heaven so ordinary in the popish Church? how then came it to passe, that the greatest and holiest men in the olde Testament, were so amazed at the very apparition but of an Angell: as wee may see in the whole course of the *Storie*? Some ranne away, and hidde themselves: some covered their faces, some fell flat on the ground: and the Prophets heere cryed out; *Woe is mee, I am widow*: in my eyes I have seene the King and Lorde of Holtes. But in the Church of *Rome*, to

look

looke the stories, that Saint or Monke
is no body that hath not had some ap-
parition: either of the *Virgin Marie*,
or some of the Apostles, or an Angel,
or Christ Iesus appearing and talking
with them: and yet alas, *Peter, James, Gala. 2.9.*
and *John, those three great pillars, they Mat. 17.*
were as good as beside themselves at the
appearing of a little part of the glorie of
Christ in his transfiguration. *6. & Luke 9.33.*

Either therefore must it followe that
these men haue no sinne in them,
which dare and can behold Gods glo-
ry so easily, and so ordinarily, (which is
impossible): or rather which indeed is
truth, it appeares that these are but de-
ceitfull fancies and forgeries of their
owne deuise, to deceiue the world, and
to magnifie themselves before the eyes
of the common people: for it is first of
all most *false*, that apparitions are so
common as they make them, for if they
were, then are they more ordinary in
the newe Testament then in the Olde.
For whereas the Scripture hath one,
their Legions haue twenty: & whereas

Reasons. 1.
1. Apparitions of
Gods
cannot be
more com-
mon in the
new, then
they were in
the old Tes-
tament.

2. Cor. 12.

2. No man
in his flesh
can endure
Gods glory.

one, namely, Saint Paul, was once rapt into heauen, they haue 20. that were rapt thither: And as that is false, so is it impossible that any man cloathed with flesh can endure an extraordinary apparition of Gods glorie, without extreame amazement, as is plaine herein the Prophet: who I hope was as holy a man, as the holiest monke that ever was. I haue noted this, that young Diuines may be occasioned to looke a litle into their fabulous legends, that so they may discover the false trickes, and iuggling castes of that religion: which euilshiftes it needed not, if it were of God.

3. Vse, to the
people: they
may see
Gods mercy
to them, in
teaching
them by
men like
themselues,
and not by
apparitions
from hea-
uen.

Thirdly, the people may here learne; First, in that Gods presence is so glorious, and fearefull to mans nature, how mercifully God hath delt with them, in teaching them not by himself, or by his Angels from heauē, which they could neuer endure; but by men, who are like themselues: and how vaine and fond these men are, who would bee taught from heauen, & not by men, who are so full

full of wants. In the olde Testament, when the people receiued the law from Gods owne mouth, it is saide, they ran away, and cryed out, *Why should we die? if we heare the voyce of God any more, wee shall dye: for what flesh euer heard the voyce of the liuing God & liued: therefore they said to Moses: Goe thou neare and heare, al that the Lord shall say, & declare thou vnto vs, what God saith to thee, & we wil heare it, & doe it.* And then saith the text, *¶ Lord said, I heard the words of this people, they haue said well in al that they haue spoken.* And so, from that day forward, God ordinarily taught his church by men like themselves: & we see, *¶* the beginning of it was not in iudgement, but in mercie vnto them. It is therefore the dutie of all men, both to acknowledge this mercy of God, in due thankfulness, and withall to remember, when they see infirmities in Ministers, that they are but men, and that if they had not the Ministry of men, howe hard it would goe with them: considering, that the least measure of Gods

had

owne

Deut. 5. 25

26, 27. 283

owne presence, cannot be endured by any man.

2. Vse. Ergo, they must prepare themselves before they come to the word or Sacraments,

2. Inasmuch as gods presence, is so glorious in itself, and fearefull to our nature; al men are taught to prepare themselves by holy prayer, by humiliation, and confession of their finnes and vnrworthinesse; afore they come to Gods word or Sacraments: for they come at that time ~~into~~ Gods presence: they therefore are not to come in their securitie, nor in their ordinarie finnes vnrepented of, least God strike their consciences, with a sence of his fearefull displeasure: & make them cry out, vpon farre greater cause, then here the Prophet did,

3. Vse see the different natures of sinne, and holinesse. Sin drawes a man from Gods presence.

Thirdly and lastly, wee learne here the different natures and properties of sinne and holinesse: Sinne, euen the least sinne: may, a very sinfulness of nature makes a man afraid of Gods presence: That sinne vnrepented of doth so, appears in Adam, who as in his integrity, he spoke & conversed euen in a familiar sort with God: so no sooner had

had he sinned, but he ranne from God,
and hid himselfe : & that even the least
sinnes not repented of, doe so also, ap-
peares in this Prophet, who beeing a
holy man, yet his conscience being pri-
uie to it self of some small omissions or
negligēces in his calling, he crieth out,
he is vndone, because he seeth the Lord of
hosts. But contrariwise, the state of per-
fect holinesse, & the want of all sinne,
makes a man bold in Gods presence,
and rather *desirous* then afraid to be-
hold Gods glory, which shall bee most
apparrant at the last day : for when the
wicked shal desire rather to be covered
with the billes, and ground to dust by the
mountaines, then to appeare before the
face of God: then shal the godly whose
holinesse shal then bee perfect, *looke vp*
and lift vp their heads, because their re-
demption is so nigh. And Iob testifieth
of himselfe, that *hee knoweth his redee-*
mer liueth, and that hee shall stand be-
fore him, & *looke vpon him with his eyes.*
Thus as *guiltinesse* driues a man from
the kings presence, but *innocency* makes
him

Holinesse
inuites a
man into
Gods pre-
sence.

Reue. 6.

16.

Luke 21.

28.

Iob. 19. 25

26, 27.

him bold before him : So *sinfulness* makes a man auoid Gods presence, but *holinesse* makes him drawe neare vnto God, and to reioyce in his presence.

Vse. Ergo, if a man would haue boldnesse with God, he must be a holy man.

Then for a conclusion of this point, let all men heare learne the way to true courage and boldnesse before G O D : namely, *to repent* dayly of their sinnes, and labour *to growe in* true holinesse : wealth nor wit, learning nor authoritie can do this for thee, but onely a *good conscience*, which must bee made good by grace and by repentance, then shalt thou *reioice in Gods presēce* in this world, and delight, to thinke of God, to speake of God, to pray vnto him, to meete him in his word and sacraments, and at the last day shalt thou stand with confidence before the throne of his glory.

Hitherto of the feare and astonishment of the Prophet, and of the causes thereof. Now followeth *his consolation*.

Then flew one of the Seraphims, &c.

In these two verses is laid downe the second generall point: namely, *the consolation of the Prophet* : concerning which,

2. Generall
points:
His consolation,

which, there are two points in the text: wherein are.

1. the ground and matter of his consolation, *that is the forgiveness of his finnes.* 2. points.

2. Diuers circumstances of that consolation. 1. Circumstances of it.

1. The time. *Then.* 2. The ground of of it.

2. The minister by whom it was done: *an Angell, one of the Seraphims.* Circumstances are many.

3. The manner how he did it, specially, *He flew.*

4. The instrument or outward signe *a Coale from the altar.*

5. The outward action or application of it: *He touched his lippes.*

The matter of the consolation is last in order. Let vs therefore first speake of the Circumstances.

The first circumstance, is the time when this Prophet was comforted and raised frō his feare. *Then* saith the text: that is, after his feare and astonishment, but not afore. Thus dealt God alwaies with all his Saints, he bestoweth no *graces* on thē pertaining to saluation, but after he hath by some meanes or other brought

1. Circumstance, the time that is after his feare.

Doct. No
consolation
but after
humiliation.

brought the to true *humiliation* in themselves, and to sorrow for their sinnes: Humiliation is the preparatiue for grace: for when by sight and sense of their sinnes, and their owne misery by sinne, he hath euen driven them quite out of themselves, finding nothing in themselves, but cause of feare and astonishment, then powres hee the oyle of grace, and of sweete comfort into their hearts, & refresheth their weary soules with the deawe of his mercy: this point needes no further prooffe, for looke into the Scriptures, & we shal finde, God neuer called any man to the state of grace, or to any notable worke or function in his Church, but hee first humbled them, and then brought them out of al conceit with themselves, and then wrought *in them, and by them*, his wonderfull workes.

Vse 1. To al
men: Ergo,
esteeme of
afflictions,
namely, as

The vse of this doctrine, is first of all to teach *all men*, to esteeme aright of the afflictions that God layeth vpon them in this world: commonly men take them impatiently, & our nature grudgeth

grudgeth against them: but let a Christian man consider with himselfe, how God hath alwaies dealt with his children, and he hath cause not to thinke so; for doth God lay some great affliction on thee? it may be he hath some mighty worke of his grace to worke *in thee*, or som great work of mercie to bewrought *by thee* in his church, and hereby *prepareth* thee for the same. Say therefore *Psal: 39. 9.* with the holy Prophet; *I helde my tongue o Lord, and spake nothing, because it was thy doing*: and what God may intend in his so doing to thee, thou canst not tell: and therefore in silence, *and patience possesse thy soule.*

2

Againe, here is a *comfort* to all such *To men distressed in mind, in sense of their sinnes, and sight of Gods wrath: their state is not miserable, much lesse desperate, for they are in the high way to grace and fauour. God iustificeth not, but him that repents: God exalts not, but him that is humbled: God comforts not, but him that is distressed: God hath mercie on none, but such as both knowne*

distressed in conscience, that their state is not desperate as they imagine but most comfortable

I and

and feele they *want it*: and knowe also, that they knowe not where to haue it, but at his hands. Happie therefore is that soule, that feeles the waight and burden of sin, for to him wil Christ bring most ease and comfort. Gods Ministers therefore are hereby to comfort distressed consciences, to assure them, that if with this Prophet they bee so deeply touched with sight of their sins, and Gods iustice, as that they cry, *Woe is me, I am vndone. Then, euē Then*, are they most capable of comfort, and best prepared to receiue it, as here it fell out to the holy Prophet. Thirdly, here is the way taught vs *how to attaine* to any excellent graces of God, either for our own saluation, or the good of the Church, namely to labour for a sensible feeling of the want of them in our selues: for God vseth to bestowe no gifts on any man, but such as do in humilitie & lowlinesse, confesse to God, & acknowledge in themselves, the want of them. So the blessed Virgin singeth, *God filleth the hungry with good things, but the rich hee sendes*

Vse 3. The way to get excellent graces at Gods hand, is to labour to feele the want of them.

Luke. 1. 53.
2 Psal. 107. 9.

sendes emptie away: And so the Psalmist,
*God satisfieth the hungry soule, and filleth
the emptie soule with goodnesse.* So then if
thou be rich in thy conceits, God hath
not for thee: but if thou be *hungry*, he is
readie to *fill* thee with good things: and
dost thou acknowledge thy soule emp-
tie, then behold treasures of goodnesse,
to feede and *fill thee*: and art thou *cast
downe* with the Prophet, and is thy soule
emptie of hope, and fraught with feare,
then behold, *even then*, God and his An-
gels ready to raise thee vp, & to fill thee
with consolation. Thus much for the
time of his consolation: the minister, by
whom *was*,

One of the Seraphims,

The 2. circumstance of his consol-
ation is the Minister by whom it was
done: An angel. One of the Seraphims:
that is, *an Angell* of that order so called:
out of which we learne;

First, that there are diuers degrees and
seuerall orders of Angels, though wee
knowe not the true distinction thereof:

2. Circum-
stance of the
Minister: An
Angell, a Se-
raphim.
Doct. 1. Ergo
there are se-
uerall degrees
of Angels,
that wee
knowe not.

nor thinke it lawfull to imagine them to be 9. nor to set them down particularly, as the Church of *Rome* doth, who make many of their owne deuises, which they cal traditiōs, of equal authority with the scriptures. Secondly, that *these holy Angels* are the glorious guard of God, and doe continually stand about the throne of his glory, & attend his holy wil, both in heauen and in earth.

Doct. 2. That they are Gods guard.

Plal. 34.

Heb. 1.

Doct. 3. that they are the guard of Gods chil-
dren.

Thirdly, that they are also by the mercifull appointment of God, *the guard of Gods children*, and ministring spirits sent out, as it were with a commission, *for the good of the elect*. All these points, because they are plaine in the scripture, and do lesse cōcerne our general scope, which is touching the Ministry, I passe them ouer.

Doct. That they haue special charge and care of godly ministers.

Fourthly, here it is apparāt, that as the *Ange's* are sent out for the helpe & seruice of the elect: so *especially of Gods ministers*, as is plaine in this place, where the Prophet being afrighted, *a holy Angel* is ready to giue him comfort: and so ouer the whole course of the Prophets: and

at this day, their protection, and comfortable assistance, is no lesse present to the godly Ministers of the newe Testament, though not in such sensible signes, and such visible manner, as in the olde: for if they bee ministring spirits, sent out for the good of *them which shall bee saved*, howe much more for their good, which shall *bee both saved themselves, and saue others also.*

A doctrine of great comfort, and much good vse to all Ministers: who first of all may here learne contentment in their calling: for howsoever no calling hath *more crosses*, so none againe hath *more comfort*: and howsoever none bee more disgraced *by euill men*, yet none is more honoured *by the holy Angels*: and howsoever in this world they aboue any calling, are *seruants to all men*, yet none hath the *service & attendance of Angels* so much as they: for though we haue them not to helpe vs to do the outward actions of our ministry with vs, or for vs, (as some popish Doctors teach, that in their Masse, *Amen* is not said to one

Vse to Gods ministers.

1 let them be content with their calling though it be full of crosses and tempts. for it is honoured of the Angels aboue others.

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Vse to Gods ministers.

1 let them be content with their calling though it be full of crosses and tempts. for it is honoured of the Angels aboue others.

∴ Ergo, Let
them haue
courage, for
though men
be against
them, An-
gels are
with them.

collect, because the Angels say *Amen* to it) yet doubtlesse they are present alwaies, as at all holy exercises and lawfull actions, so especially at the publike seruice of God, performed by the Ministers: and beside that, they are *witnesses thereto*, and of the paines, and diligence, and faithfulness of a good Minister, they also *do Minister* vnto them oftentimes, bodily strength, and assistance, & many comforts: in their troublesome trauels, which they know not how by any naturall meanes they come vnto them. And as this Doctrine doth thus yeeld them *contentment* against the contempt, so al-
so *courage* against the danger of this calling. For what though thou hast mighty *men* of this world *against* thee, when thou hast *angels for thee*? & what though thou fightest *against principalities* and powers, when thou hast *Cberubins, and Seraphims on thy side*? Godly Ministers haue many enemies, but if by the *eye of faith*, they can see as well who are with them, as with the *eye of reason* who are against them, they will confesse with *Elisha*,

shew, there are more with vs, then against vs.

The stories of all ages doe affirme, and the cōfortable experience of these daies of ours doth verifie the truth hereof. Ministers that liue in places very prophane, or very popish, it is admirable to see how many daungers they haue escaped, and plottes they haue auoided, which by their enemies, (or rather the enemies of their Doctrine) haue bene laide for their liues: which their deliuerance, and many other comforts in their Ministries, whence are they but from Gods protection, by the ministry of his Angels. 2 Questions

Afore we leaue this point, two questions may be asked, not amisse briefely to be resolued.

1. Ergo,
Whence is it
that Angels
attend mini-
sters more
then other
men. Ans. 2.

First if any aske, whence comes it that *Angels* performe more seruice to good *Ministers* then to other men: I answer, the reason is partly from God, partly from the *Angels*: first God hath a principall care of them aboue other men, because they worke his worke aboue all other callings: for their labours immediately

reasons.
1 From God
he will haue
it so, because
they worke
his worke
more then
other cal-
lings.

immediately cōcerne the good of mens
soules; whereas others do first concerne
the body, and consequently the soule:
therefore, whereas *he hath given his An-
gels charge ouer all his elect, to keepe them
in all their good waies, they haue a speciall
charge doubtlesse ouer al godly and faith-
full Ministers, whose waies are Gods in
a speciall manner.*

Psal. 91. 11.
12.

2 From the
Angels
themselues.

Againe, Angels themselues as they
willingly performe any seruice to the
Church, or to any part thereof, so most
willingly of all are they imployed for
the good of godly Ministers, and that
for two causes.

Because they
are fellow-
labourers.
1 Cor. 4. 2.
Heb. 1. 14.
Mal. 2. 7.
Reue. 2. & 3.
Chap.

First, because they are their fellow-la-
bourers, both for that *h Angels & good
Ministers are both called Gods embassa-
dors, & Gods own seruants or officers, in a
more peculiar manner then any other
calling; & for that their seruice is so like,
that their names are common, one to
the other. Angels being called Ministers,
and Ministers Angels, as though they
were almost all one.*

Secondly, because the *Ministers du-
tie*

tie is, to conuert & saue soules, being a worke which (next to the glorifying of God, and doings his wil) the *Angels* doe take most delight in aboute any other: for if they *be sent out for the good of them which shal be saued*, how much more willingly for their good, by whom they are *saued*, which shal be saued? & if the *Angels reioice at the conuersion of a sinner*, surely they much loue him, & desire to doe him good, by whom the *sinner is conuerted*: and in these respects, that *Angels and Ministers haue the same names*: and are both imployed in the *same great worke*; namely, doing good to the elect.

Therefore is it, that the *Angel* calles himselfe *S. Iohn the Euangelists fellow* in the Reuelation: If then they be *fellowes*, eue fellow-seruants, & fellow-laborers, in a more special maner then any other, what maruel though the *angels* be most willingly imployed, in doing any seruice of helpe or comfort to godly Ministers.

In the second place, If any aske, if it be so, then what duties are Ministers
to

Because they
conuert
soules, which
delighteth
the Angels
aboute any
in this
world.
Heb. 1. 14.
Luke 15. 10.

Reuel. 19.
10. & 22. 9.

2. Question: what duties then are good Ministers to performe to Angels.
 to performe to *angels*, for this their so carefull seruice, & especiall attendance vpon them, about other men?

A Papist would answer; *Ministers* must therefore worshipping them, and keepe their fasting, & Holy dayes, and say their seruice, and pray vnto them, as to their keepers and Mediators. But alas, cannot the Kings Messenger or Officer be honoured, vnlesse he be set vpon the Kings *throne*? will nothing serue him, but the *Crowne and Scepter*? so cannot Angels be honoured, vnlesse they be made *Gods, or Saniours, or mediators*? But I answer therefore, wee dare not go so farre, least we remember the seruant so much, that we forget the master; but rather we answer thus: seeing angels are thus seruiceable to Gods ministers, it should first of all, teach al men to honour that calling, with all due reuerence: For they cannot but please the *angels*, in honouring good *Ministers*, whom they esteeme their *fellows*.

As all men should therefore honour that calling.

1. So Ministers should labour to be faithfull in their calling.

Secondly, it should teach all Ministers, not to content themselves with the

the name and title, but to labour to bee good and faithfull, For so doing, they are *fellows* to the Angels, and it is a disgrace to the Angels, when those that are their fellows are ynfaithfull.

And it should further teach them, ^{2.} To adorn to adorne their Calling with a holy life, ^{it with a holy life.} for as sinne is that, that grieues the *angels*, & driues them away, so it is grace and holinesse, which makes them *delight* in the fellowship of men.

And it may also encourage any man, ^{3.} To be painfull in to take paines in that holy Calling, ^{their calling.} wherein hee is sure to haue *Gods angels*, in a speciall manner to attende him, to assist him, to protect him, and to bee a witnesse of his faithfulness: and who would not worke cheerefully in that labour, wherein hee hath the Angels to bee in a sort *fellow-workers* with him?

To doe these three duties, is to *honour good angels*: and that *Minister* ^{Thus to do, is to honour them.} that conscionably performeth them, the *angels* will take themselves sufficiently honoured of that man.

And

And if a Minister would reioyce the, let him labour seriously, so to preach as he may winne soules.

And if beside this honour, we would reioyce Gods angels, and minister matter of joy vnto them, then in the fourth place, let all *Ministers* propounde to themselves aboute al things, *the conuersion of soules*, rather then their own praise, or living, or pleasing of men, and so endeavour it both in teaching, and all their other courses, that the *angels* may see it, and bee witnesse of it: for if they reioyce at the *conuersion of a sinner*, (as Christ saith they doe, then those men make them oftest reioyce, which doe most seriously aime at the *conuersion of sinners*.

And thus we see, both the seruice of *angels* to Gods *Ministers*, and the duties they are to performe to them in that regard. The due consideration of this point, may raise *the world* to a better conceit of this *Calling*, and perswade *fathers* to dedicate their sonnes to it, and stirre vp *young students* to consecrate themselves hereto, & turne their studies to that ende: for no man in no calling hath so speciall attendance, and assistance

assistance of Gods *angels*, as godly *Ministers* haue : At least, if it worke not this *in the world*, yet it may yeeld comfort & contentment to all faithfull *Ministers* in their painfull calling.

But let vs see how the *angel* performed his seruice to the Prophet: not vn-willingly, not lingeringly, but *speedily*: so saith the Text.

He flew.

Which is not so to bee vnderstood, ^{3 Circum-} as though the *angels* had wings : for ^{stance, the} they haue no *corporall* nor sensible *bo-* ^{maner:} *dyes*, but *spirituall* and insensible *substan-* ^{He flew.} *ces*, the actions whereof are performed with such nimblenesse and agilitie, as ^{That is rea-} can not fall within the compasse of out- ^{dily, speedi-} ward sense, But the Phrase is vsed for ^{ly, willingly.} our capacities, to shew how readily and *speedily* the *angel* went about to minister comfort to the *Prophet*. For as nothing moueth so quickly to our sense, as doth the creature *that flyeth* : and as wee say, that man doth *flye* about his businesse, which

which doth it *quickly and diligently*: so here the holy Ghost sets downe the willingnesse and quicknesse of the *angel*, to comfort this holy *Prophet*, and to doe the will of God. Where we learne;

Doct. 1. So
what excel-
lent ser-
uants of
God, Angels
are.

First, what *excellent* seruants of God the holy *angels* bee, which so readily, willingly, and speedily execute the will of their Lord. This must teach all Gods seruants to doe the like, and to imitate the in this excellent obedience; And the rather, because wee pray dayly to God; *Thy will be done in earth as it is in heauen. In earth of vs, as it is in heauen of the holy angels*: But they doe it most cheerfully, and without all lin-

The fourth
petition.

Vic, we must
to serue
Cod in our
places.

gring, therefore so ought we. *Magistrates* in their places, and *Ministers* in theirs, and every man in his function, is to apply this to himselfe, and to bee stirred vp thereby to a cheerfulness & quicknesse in their duties: for therein they resemble the blessed *angels*, & then their *deedes* accord with their *prayer*: but contrariwise, he that doth his dutie vnwillingly, and vnreadly, is like the *Di-*

well; which indeed doth Gods will, & yet against his will: and surely vnto such obedience there belongeth no reward. But as God loneth a cheersfull giuer, so doubtlesse loues hee a cheersfull worker. 2. Corimb.

Secondly, we see here how great loue 9.7.
angels beare vnto Gods children, especially vnto godly Ministers, how willingly they are imployed to doe them good. Willingnesse and readines to doe good to any man, must needes come from loue: and yet alas all men, even the best, and all Ministers, even the best, are creatures farre inferior to the angels.

Doct. 2.
What good friends they are to good men, especially to good Ministers.

Here Magistrates & Ministers, must learne to be farre from contempt of their inferiours: and to doe their duties of ruling and teaching carefully, though the people bee farre their inferiours: it is the nature of loue, to make any man doe seruice most willingly, to him that hee loues, though he be farre meaner then himselfe.

1. Vse. Ergo, superiors loue their inferiours, and contemne them not.

If therefore Princes loue their subjects, they will not spare any care, cost, And shew it by doing, nor them good;

nor paines, nay they will *reioyce* to doe them good, and they will labour to bee like the *angels*, who are farre greater then men, as they are then their subiects.

And if *Ministers* loue their people, they will forget their owne dignitie, which oft-times they might stand vpon, and will make themselues even *seruants to all, that they may winne some.*

2. Vse. Ergo,
Ministers
must.

1. Corinth.

9. 19.

1. Be faith-
full.

And seeing *angels* doe *flye* so fast to giue helpe and comfort to good *Ministers*: this must teach *them* further.

First, euery one to labour to bee a good *Minister*, for then are they sure of the loue of *angels*, and then most *willingly* doe the *angels* any seruice to them. Againe, let it teach them to *flye* as fast to the discharge of *their duties* to Gods Church, as the *angels flye* to doe them seruice, so shal Gods *angels* thinke their diligence and carefull seruice well bestowed vpon *them*.

2. Painfull.

Lastly, this *diligence* of the *angels*, & their willingnesse, proceeding from *loue*, must stirre vp al Christians, to per-
forme

forme all duties of godlinesse to God, & of loue vnto his Church, with alacritic and cheerfulnesse. So doe Gods *angels*; we looke to be like the *angels* in glory in the world to come: then bee like the *angels* in diligence, loue and faithfulness in this world. The Wise man saith, *Hee that is slothfull in his businesse is good for nothing: but the diligent man shall stand before the King.* And surely, hee that is willing & diligent in the duties of Christianitie, shall stand before the King of kings in heauen. And let this suffice for the Angels seruice, and his diligence in his seruice. Now let vs see what instrument the Angel vsed.

3. Vse. Ergo, al men serue God cheerefully: If wee be like Angels, therein we shal euen be like them in glory.
Pro. 22. 29.

A coale from the Altar.

The fourth Circumstance of this consolation, is the *Instrument*: which it pleased God, the *angel* should vse to minister comfort to the *Prophet*, a strange instrument for so great a work: A coale of fire. Here let humane reason hide it selfe, and wordly wisdom be confounded, to see the wonderfull works

4. Circumstance: the Instrument a Coale of fire.
A strange and wonderfull meanes,

And which
seemes con-
trarie to
reason.

Doct. I. see
God com-
mendeth
the vse of
meanes.

Gen. I.
from 4. to
17.
Seeing him-
selfe alwaies
vseth them.

of the Lord : God could haue healed the *Prophets* infirmitie, and giuen him comfort against his feare & courage in his calling, *without meanes*, but hee will vse meanes : and what ? a *weake meanes* : nay, a meanes that seemes contrary : *A coale of fire* must touch his lippes : that which in all reason would haue made him *speake worse*, by Gods appointment and the power of his word, shall make him *speake better*. Out of which practise of God, we learn many points.

First, see how GOD magnifieth *meanes* : hee *can* worke without them, and so hee did in the Creation, giuing *light* to the worlde, diuers dayes *before there was Sunne* : but since the order of nature was established, hee generally vseth meanes, not onely in his *ordinary*, but euen in his *miraculous* actions : and though he vse not alwayes the *ordinary* and direct *meanes* : yet *meanes* he generally vseth, though they seeme *contrary* : as heere in this place; and the same will be found true in almost al the miracles, both of the Old and New Testament.

This

This therefore commends vnto all men, the vse of such good *meanes*, as Gods prouidence hath ordained of any duties, or effecting of any thing, that doth belong vnto vs to doe: and not to depend vpon *immediate* helps from

Vse. Ergo,
we are to
vse the
meanes ap-
pointed in
all our pur-
poses.

Heauen, as many fonde and fantasticall men doe, who are therfore oftentimes iustly forsaken of God, and left destitute of all helpe; and so exposed to shame and reproach.

Secondly, see here the mighty power of Gods ordinance, how it appeareth in *weakenesse*: such are all his great workes. In the *Creation*, hee brought *light* out of *darknesse*. In our *Redemption*, hee brought vs *life* out of *death*. In our *conuersion*, he workes vpon vs by his *word*, & by it hee drawes vs to him, which in al reason would driue vs from him: and by it *confounds* the wisdom of the worlde, which is *starke foolishnesse* to the wisdom of the world.

Be it 2. see
how Gods
power doth
shew it selfe
in weaknes.

And so here, hee cleanseth the Prophet by a *Coale of fire*: which would

K 2 rather

rather defile him, and *seasoneth* his mouth with it, which in reason should haue *burned* him: so great, so admirable, and so powerfull are the *ordinances* of God, though they seeme so contrary, or so weake in themselves, or in their meanes.

Vse. Ergo,
God can
worke by his
word, and
sacraments,
and many
Ministerie,
though ne-
uer so base.

Let this teach all men not to con-
temne the Sacraments, though the out-
ward Elements, Bread, Wine, and Wa-
ter, be weake and common, and dead
creatures in themselves: nor the Mi-
nisterie of the *Word*, though it be exer-
cised by a weake man, mortall & mise-
rable as others are: for that God, which
can season the Prophets mouth, and
clease his heart by a *coale of fire*, no
maruell though hee worke vpon the
consciencies of men, by his *word and Sa-
craments*.

And againe, when we see *Grace and
Holinesse* conueyed into mens hearts by
the *Word and Sacraments*; let vs learne,
not to ascribe it to the dignitie, either of
the *Minister*, or the *Elements*, but to
the supreme power of the mightie
God,

God, who can purge the Prophet, by
a coale from the altar.

Neither is it altogether without My-
sterie, that God here sanctifieth the pro-
phet, by touching his lippes with a *ferie*
coale: for it signifieth, that the apt & suf-
ficient teacher, must haue a *ferie tongue*,
and to that same purpose, the holy Ghost
came downe vpon the Apostles in *ferie*
tongues, & it may be that the one is a tipe

Doct. 3. The
apt teacher
must haue a
fiery tong.

of the other. Certaine it is, that they
both teach vs thus much, that all true
and able Ministers, must pray and en-
deuour to haue a *tongue* full of power
and force, euen like *fire*, to eate vp the
sinnes and corruptions of the worlde.
For though it be a worthy gift of God
to speake mildly, and moderately, so
that his speech shal fall like *deawe* vpon
the grasse: yet it is the *ferie tongue* that
beates downe sinne, and workes sound
grace in the heart: It may be there are
some, which neede the *ferie tongue*.

Acts 2.
That is a
powerfull
tongue, to
reproue and
burne vp
sinne.

This shewes apparantly, that those
Ministers neuer had their lips touched
with a coale fro Gods altar: that is, their

Ergo, such
Ministers
are faultie,
who re-
proue not
sinne.

with a coale from Gods altar: that is, their consciences neuer touched, nor their soules seasoned with the sanctifying grace of Gods spirit, which sit still and see great and grievous staines in a Church, and corruptions in a State, and can bee content neuer to reprove them, as though *Ministers* were persuaders onely, and not reprovers.

But when this comes to be wayed in the ballance of a good conscience, it will bee found, that not the *pleasing* tongue, but the *serie* tongue, is the principall grace of a good *Minister*.

But to goe further: whence came this Coale?

Whence
came this
Coale? from
the Alter;
which fire
came from
heaven.

Taken from the Altar.

This coale of fire was taken by the angel from the altar of God, where was a fire which neuer went out, and this fire was that that came from heaven: sent downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God neuer went out: for

no man could kindle the like, but all other was counted *strange fire*; As *Nadab and Abihu*, tryed in wofull experience, when they would needes offer with it.

Now the Prophet must be cleansed *Lewis. 10.* with the fire which came from *Heaven*; 1. 2.

teaching vs, that the Minister must haue his *ferie tongue* frō the *holy Ghost*. Doct. The fire and zeale of the

As the Apostles were said to bee baptized with the *holy Ghost* and with *fire*: A Minister must come from Gods

ferie tongue, is a speciall ornament of a Minister, but that fire must come from spirit.

heaven: that is, his zeale must be a god-ly and *heauenly* zeale; but hee that hath

a rayling, lying, a slanderous, a malicious, or a contentious *tongue*, hee hath a

ferie tongue indeed. But this is kindled of the fire of *hell*, as *S. Iames* saith; The

unbridled tongue is a world of wickednes, and defileth the whole body, setteth on fire

the whole course of nature, and is set on fire in *hell*.

So then, a spitefull and malicious tongue wee see, is a *ferie tongue*, but

that fire is taken from *hell*, and not from Gods altar.

And hee that stands vp to preach

with *this tongue*, God will neuer suffer any great worke to be done by him in his Church, though his tongue be neuer so *fierie*, and his speech neuer so powerfull.

As therefore *Ministers* must abhorre the *flattering* and pleasing tongue, and must haue a *fierie* tongue: so on the other side, this *fire* must bee from *Gods altar*: that is, the fire of their zeale must bee kindled by Gods spirit, and not by the spirit of *discord and dissention*. Ambitious humors, turbulent & proud humours, new opinions, priuate quarrels, all these, nor none of these, are for the pulpit.

These may make a man *fierie tongued*, but this *fire*, was neuer taken from *Gods altar*, as the Prophets was: this *fierie tongue* neuer came from heauen, as the Apostles did. It followeth.

And touched my lippes.

This fifth and last *circumstance*, is the

the Application of the remedie. The coale which is the medicine, is applied by this Angel *to his lips*, that is, to that part which was polluted: and as he formerly complained of the *pollution* of his lips, so the medicine is applied *to his lippes*: Here the *Angell*, which in this case is made G O D S minister, doth teach all Gods Ministers, a great point of wisdom, in heavenly Diuinitie, namely, to *apply* their Doctrine to their audience, in such manner, as the circumstances of place, times, or persons do require: some *Ministers* come to an ignorant and vnhumbled people, and teach them the *Gospell*, which neuer knewe the *lawe*: here the *fiery coale* is vsed, but *the lips* are not touched, that is, *good doctrine* taught, but not well *applied*: for that the lawe should first be laid to their consciences, others beate all vpon *the Lawe*, when it may be their hearers are a people sufficiently cast downe, and haue more need to be raised vp with the sweet comforts of the *Gospell*: others vse to laye open the nakednes of the *Court* in the country,

5
Circum-
stance, the
Application
of the reme-
die to his
lips which
were pollu-
ted.
Doct. Ergo,
ministers
must apply
their doctrine
fitly.

try, and to reprove the faults of *Princes* and great magistrates before the cōmon people, who haue more need of the *Catechisme* : others bring the *Catechisme* or points of ordinarie instruction into the *Court*, where the duties of *Kings and counsellors* should be taught in all plainnesse and sinceritie : others bring their new opinions or controuerfall points vnto *popular* audiences, which indeede are fit for the schools: other busie themselves about *ceremonies*, when the *substance* is in daunger to be lost : All these (haue it may be) the *Coale of fire*, but it is misapplied, and not *applied to the polluted lips*. Let all *ministers* therefore learne this point of wisdom of the *Angell*, to *apply* the medicines of their doctrine to the times, persons, and places, which are infected, so shal they be sure not to take paines in vaine.

And thus much of the circumstances of his consolation.

It followeth in the text,

Loe thy iniquitie shall be taken away, and thy sinnes shall be purged.

1 Point, the ground of his consolation: which is the forgiveness of his sinnes.

After the *Circumstances*, followeth the ground and matter of his consolation, and that is the forgiveness of his sinnes; where first let vs marke how it and the instrument are annexed together: Loe saith the Angel, this *Coale* hath touched thy lippes, and thy *Iniquities* shall bee forgiven, and thy sinnes purged: as though hee had bene cleansed by the *Coale*: where we may note, how greatly God magnifieth the *meanes* which himself ordaineth, euen true remission and saluation to the right and holy vsing of them, though it come not from them, but from his own mercy, and power of his ordinance. It is therefore no maruell though God sanctifieth the childe by the Ministry of water in *Baptisme*, and feede our soules in the *Lords Supper*, by feeding our bodies with bread and wine: and no maruell though the carelesse neglect of either of them, be damnation to him that despiseth

Doct 1. Forgiveness & the meanes, are annexed together.

Vse. Ergo:
Vie the meanes, with reuerence, & despite them not.

despise them: seeing they are Gods instruments, ordained by him to convey his grace vnto vs: And yet for all this, wee are to knowe, that remission or saluation, is no more tyed to the very elements, or the actions, then here the Prophets *forgiuenesse* is to the *Coale of fire*.

But the maine point is, that for the Prophets *consolation*, the Angell tells him his *iniquities* shall bee taken away, and his *sinnes purged*, as thereby he had said thy *sinns* were the cause of thy *fearre*, therefore that thy *fearre* may be taken away, thy *sinnes* shall be *forgiuen*.

Doct 2. Where we learne, that as *few* comes
 Here com^{er} by *sinne*, so all true comfort comes from
 fort is from the *forgiuenesse of sinnes*: this is that, that
 forgiuenesse onely pacifieth the conscience, and sa-
 of our sinns. tisfieth the soule: when *Dauid* had sin-
 True in Da- ned against the Lord in his two great
 uid. sinnes, and thereby prouoked Gods
 2. Sam II. wrath against him, and wounded his
 owne conscience, if the *Prophet* had told
 him hee had made him *King of 10 king-
 domes* more, he had not so reioyced his
 heart, as when he told him, after his re-
 pentance,

penitance, *thy sinnes are forgiven thee, thou shalt not dye*: So when this Prophet was extremely affrighted at Gods presence, because of some sinnes and negligences in his calling it had bene no comfort to his poore soule, to have bene told, thou shalt haue a more eloquent tongue, and a more powerfull speech, thou shalt haue better access to the Court & audience before the King: all these, and all such like, would haue bene no better then *guided payson* vnto him, being in this case: but the happy answer that refresheth his wearie soule more then all the world, was this, *Loe thy iniquities are forgiven and thy sinnes purged.*

And in this Prophet.

All faithfull Ministers must heere learne the true way of comforting troubled and distressed consciences, namely, first to drawe him vnto a sight of some particular sinnes, then to summon him into Gods presence, and there to arraigne him for those sinnes, vntill the view of the foulness of his sinnes, and the glory of Gods iustice, haue sufficiently *humbled him*, and then to labour to perswade

Vse. Here is the true way to comfort distressed consciences.

perswade his conscience vpon good groundes of the *pardon* of those finnes by Christ Iesus, this is the way that God vsed and deuised, this is the sure way, that cannot faile.

Physick and outward comforts will not serue.

Plal. 3. 3. 6. 7.

Plal 32. 3. 4.

Plal. 51 the

whole Psalm

Some thinke that all trouble of mind is nothing but *melancholy* and therefore thinke nothing needes but *Physicke* and outward comforts: but he that considers in what case the *Prophet* heere was, or *Dauid* when hee made the 6. the 32. or the 51. *Psalmes*, will be of another mind, and will finde that nothing can *properly* trouble the *mind* but sinne: therefore as the wise *Physitian* in his cure, first searcheth out the *cause*, and then endeouours to take it away: so the good *Physitian* of the soule, must first of all search into the cause of his sicknesse, that is his *sins*, and must take them away: which if they doe not, then al their labour is lost: for al the companie, musicke, recreation, wine, diet, nay all worldly comforts & delights, if it were the aduancement to a *kingdom*, cannot so much comfort the distressed soule of a sinner, as this voice of a minister spoken

spoken from God vpon good grounds;
Thy sinnes are forgiven thee. Now to lay
 downe what bee those true and good
 groundes, whereupon a Minister may
 safely and comfortably pronounce par-
 don of sins to a sinner, belongs proper-
 ly to another place.

In the next place; Let vs heere ob-
 serue how the Lord afore he rehed the
Prophets commission, or send him to
 preach to the people, first *humbles* him
 for his sinnes, and then vpon his re-
 pentance, giues him *pardon*: teaching
 vs, that no *Minister* is well *qualified* to
 the holy duties of the *Ministerie*, vn-
 lesse hee haue truly repented of his sins,
 and haue obtained pardon and mercie
 in the *Messias*.

Ministers labour for *qualifications*,
 but the true Minister of God will la-
 bour for this *qualification* aboue all o-
 ther: for doubtlesse hee shall *pronounce*
 most powerfully the pardon of sinnes
 to others, to whose conscience God hath
 pronounced pardon of *his owne*.

In the last place, let vs obserue how
 the

This is done
 by the Au-
 thor in his
 Cases of
 conscience.
 Doct. 5.
 True quali-
 fication of a
 Minister, is
 to be hum-
 bled, and to
 repent.

Doct. 4.

True Pro-
phets & mi-
nisters shall
haue helpe
and comfort
in their la-
bours, else
Angells shall
to comfort
them.

Doct. 5.

Doct. 6.

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Doct. 271.

Doct. 272.

Doct.

send, and who shall goe for vs?

2 The answer of the Prophet; Here
am I, send me,

3 The commission renewed vnto him:
The Lord said, Goe and speake vnto this
people.

1 Gods ques-
tion.

The first part, is a *question* made by
God, by way of proclamation, wherein
he enquireth who shall goe preach vn-
to this people.

Whom shall
I send.

*Also, I heard the voice of the Lord
saying, whom shall I send? and who shall
goe for vs?*

In which Proclamation, and *inqui-*
rie of the Lord, we are not to imagine
that the Lord, was either vnprovided
of such as *should* execute his will, or
knewe not who *were able*, or who were
willing to goe preach his word: For as
the Apostle saith, in the matter of *Elec-*
tion; The Lord knoweth *whr* are his: so
much more in particular *vocations*. The
Lord knoweth *who* are his, and neede not
to aske *whom shall I send, or who shall goe?*

Not as
though God
had none to
send or knew
not whom.

2 Tim. 2. 19.

L

But

But to our
conceits and
for our sake,
to teach
vs many
good doc-
trines.

Doct. r.
How hard to
find a good
Minister.

Ob. There are
too many
ministers,
for some
goe vp and
downe.
Ans. r. Then
it is a ditor-
der in a
Church.

Judges. 19.
18. & 17. 8. 6.

But then it may be demanded, why the Lorde saith so? I answered, not for his owne sake, but for ours: whom hereby he would instruct, in diuers points of holy doctrine.

First, hereby he would giue vs to vnderstand, how hard a thing it is, to finde an able and *godly Minister*, for it there were not a great *scarcitie* of such men, the Lorde needed not aske this question. But some will obiect against this, that there are in many Christian Churches so many *Ministers*, as they cannot all bee maintained, but some goe vp and downe vndisposed, and vnprovided for. I answered, this is too true in all ages: there were *Wandering Levites* in the Olde Testament, which went vp and downe and offered their seruice, and serued for 10. *shekels of silver, and a sute of apparell, and meate and drinke*: but this calamitie was vpon the Church of the Iewes, (neuer but then,) when *there was no King in Israel, and euery one did that which was good in his owne eyes*. If therefore there bee any in our
Church,

Church, and in christian nations, which
goe vp and downe, and offer their ser-
uice at such rates, it is much more mise-
rable, seeing now there are kings in Isra-
el; and therefore it is no reason that eue-
rie man rob the Church, as it shal please
his couetous minde. But ceasing to
enquire whether this be so or no; and
if it bee so, leauing the reformation
thereof to those Churches and States
whom it may concerne: I answer, for
the matter in hand, that this may be so,
and yet the Lorde may complaine as
heere hee doth, Whom shall I send; for
the Lord meane li not such as beare the
name of *Leuits* or *Priest*es in the olde; or
of *Ministers* in the new Testament (for
there were alwaies inow of them; who,
some for preferment sake, some for their
ease, and some for a refuge how to line;
are willing to enter that function, and
accordingly in that calling, seeke not the
Lord, but themselues, and their owne
ends).

Iudge. 17.6.

Ans. 2. He
seeke not
for any.

But heere the Lorde enquireth for But for
such men, as first, *purely doe seeke* and good mini-
sters.

L 2

vadertake

undertake that function, therein to honour God, and to gather his Church, and then in all their labours and ministeriall duties, truly and faithfully endeavour to the same ends; Preaching Gods word, and as Gods word, diligently reproving, exhorting, and admonishing, and shining before their people in good workes: for such men, it is no marvell though the Lorde light a Candle at Noone day, and make open Proclamation to seeke for them, saying; *Whom shall I send?* for, such a man is as *Iob* saith, *One of a thousand*; for some wat ability to discharge their duties, as *S. Paul* saith, *Who are sufficient for those things?* And some want willingnesse to undertake the labour, as God here complaineth; *Who shall goe for vs?* Now to make vse of this doctrine to our Church.

Iob. 33. 23.
2. *Corinth.*
1. 16.

Good ministers scarce,
even in these
dayes.

It were to be wished, that in these daies, & for our christian Churches, the Lord had not as great cause to cry out in the want of able, faithfull, and godly *Ministers*, *Whom shall I send, and who shall goe for vs?* But alas, this want is too apparent,

parant, and this blemish is too notorious, and it is a worke worthy the labour of kings and princes to reforme it: and is a kings euill, not to be healed but by the power of a King: for as long as there are so fewe and meane preferments for painefull Ministers, there will neuer want abundance of such Ministers as doe want either conscience or abilitie to discharge their duties.

In the meane time, till God put into the hearts of *Parliaments*, and *Princes*, to locke to this great and needfull worke; let vs *Ministers* learne our duties: and first, wee who are in the *Vniuersities*, are here admonished to look to our selues. By Gods blessing we are many, and daily growe more and more: let vs therefore so furnish our selues, as that when God or his Church shall say, *Who shall goe for vs, and whom shall I send?* then he may find many amongst vs, whō he may send to that great worke of the *Ministerie*: & let vs feare to be such, as thar God may affirme of vs, as in the daies of *Iob*, that he cannot finde *one of a thousand*.

Vse. 1. To Ministers.

1 They in the vniuersities frame themselves to the ministerie.

2. Labour to
be worthy
Ministers.

Secondly, all *Ministers* learne here, not to content themselves with the *name and title* of Ministers, but labour for the substantiall ornaments thereof, nor to be willing to take *the honour and linings*, and to refuse *the burden and duties* of the Ministerie.

For God
hath vie of
them, but
none of vn-
cōditionable
or idle Mi-
nisters.

For else let them knowe, God hath no neede of them: for had the Lorde pleased or contented himself with such kinde of men, as *seeke* to bee Ministers for themselves, and not for his sake: or beeing Ministers, doe feede themselves, and not their flocke: or Preach themselves, and not *Christ*: then had he not needed to haue made this Proclamation, for Ages haue yeelded store of such. But contrariwise, hee that is painfull and fathfull in this function, let him knowe, that God and his Church hath neede of him.

3. Vse. To
the Cleargie
of Rome.
A shame to
them, that
being so
many, there
are so few of
them fit for
God to send.

Lastly, heere the *Romish Cleargie* are iustly to bee taxed, whose number is infinite: but it is lamentable to see howe fewe among them be such as the Lord heere seeketh for. Their Orders
of

of *Regulars* are exceeding many, beside all their *Secular Priests*, and it is almost incredible, how many thousands there bee of *Dominicans* or *Franciscans*, or in some one of their orders : and yet amongst the many millions of their *Monkes*, there is scarce to be found one of many, who for his learning & other gifts, is fit to be sent to the worke of God : nay, their ignorance was palpable and ridiculous to the world, vntill of late being by *Luther*, and others of our Church, made ashamed thereof, they haue laboured (especially the *Iesuites*) to become learned. How foule a thing is it that amongst so many, the Lord should haue cause to complaine; *Whom shall wee send?* The *Iesuits* indeed, many of them are learned, but for other qualities, they are fitter to be plotters, & practisers in State matters, Spies or Intelligencers, reconcilers, seducers, and subverters, then *Ministers* : and fitter to be instruments of *pollicie* to euil kings, then Ministers of the *Gospel* vnto God. But take away them, and some

Most of all
their Priests
& Monks
are ignorant
drones.

The Iesuites
haue learning but no
conscience:
and are rather States-
men, then
Diuines.

fewe selected Monkes (and those but fewe out of many thousands) & then euen for learning also God may cry, and call & proclaime in their Monasteries; *whom shall I send?* And if it be a shame and miserie to a Church to want such as God may send, or to haue but a fewe, then the *Romish Church* is shamelesse, which shames not to haue so many, and yet amongst them all, whom God may send, almost none.

Doct. 2. No
man is to
goe vntill
God send
him.

And not to
run vpon
private mo-
tions,

In the next place. By this inquirie, and question made by God, *whom shall I send, and who shall goe for vs?* The Lord would teach vs, that no man is to vndertake this function, vnlesse God *call and send him*: therefore heere are condemned, the prophane fancies of the *Anabaptists*, and all like them, who thinke that any man vppon a priuate motion, may steppe forth and vndertake the duties of a *Prophet*, to preach and expound, &c. Oh, but say they, these *motions* are from Gods spirit: surely they can say litle for themselues, who cannot say so much: but that cannot
serue

serue their turne: for if we say, contrariwise nay, but they are from the diuel, or at the least from your owne vanitie and pride, how can they disproue it? Againe, might not the *Prophet* haue alledged that with a better pretence and colour then they? yet he stayeth till God heere call him: enen so all good Ministers are to stay Gods calling.

If any aske, how he shal know when *Gods call* him? I answer, God calleth ordinarily by his *Church*, her voyce is his: therefore whensoever the *Church* of God, saith vnto thee, thou shalt bee sent, and thou shalt goe for vs, even then doth the Lorde call vs out to this holy function.

Ob. How shall I know when God calles me?

Ans. If Gods Church also lowe thy calling.

Doct. 3. out of the repe-

Thirdly, let vs obserue how the Lord saith: *Who shal (I) send? & who shal goe for (vs)?* Some Interpreters gather out of this Chapter, an Argument for the trinitie of persons; as namely, out of the 3. Verse, where the Angels sing, *Holy, Holy, Holy, Lord God, &c.* But it is not sound enough to overthrowe our stubborne enemies the *Iewes* and therefore

tion of ho- ly 3. times.

Here is no sufficient prooffe of the Trinitie, as some thinke.

fore it seemes those Diuines are of a sounder and wiser iudgement: who seeing we haue other places pregnant and plaine enough, therefore thinke it no good discretiō to vrge this or any such place which may probably admit another Interpretation, least that the *Jewes* finding the weaknes of the Argument, doe iudge al our proofes to be as weak, and so take occasion to persist the rather in their blindnesse, by that which wee brought to haue conuerted them. And as for that song of the *angels* in the third Verse, where they ascribe holinesse to the Lord 3. times: that their Repetition signifieth nothing else, but the continuall ioy and delight which the holy *Angels* take in praising of God, who cannot satisfie theselues in honouring his name: teaching vs in their example, neuer to bee weary of *praising* God by prayers and holy hymnes, and of *honouring* him in our liues and callings.

But to proue out of the words; *Holy, Holy, Holy*, the three Persons in Trinitie, seems to bee no fit nor sound collection.

For the repetition made by the Angel, sheweth onely how he cannot content himselfe in praying God.

lection. Rather in my opinion, wee may safely collect and conclude out of these wordes (I and vs) that there are more persons in the *Trinitie* then one; for first, God the Father, or the whole Deitie saith: *Whom shall I send?* and then changing the number, hee saith: *Who shall goe for vs?* For howsoever God may imploy in the word *Vs*, that he that is sent to preach, is sent as well for the good of the Church, as for his owne glory, yet can it not bee denied, but that the plurall number heere, and else where, ascribed to the Deitie, must needs argue a certaine pluralitie of persons in that Deitie: as in *Genesis* it is written, that God said, *Let vs make man:* *Gen. I. 16.* and here, *Who shall goe for vs?*

But he may be proued a pluralitie of persons.

Out of the euidence of which places, seeing the enemies of this Doctrine must needs grant a pluralitie, namely, that there are more then one: then wee shal sufficiently proue out of other places, and by other arguments, that there are three.

In the last place, let vs marke what God

Doct. 4. Mi-
nisters are
Gods ser-
uants, they
goe for
God.

God saith: Whom shall I send, & who
shal goe for vs? God sends a minister to
preach and he goeth for God. Then be-
hold here, what is the trade and profes-
sion of a minister, hee is the seruauant of
God. So saith God here, he goeth for me:
and so saith the Apostle of himself & al
other good ministers, *that they are Gods
Labourers.*

1. Corinth. And in another place, the Angel of
3.9. God appeared, *Whose I am, and whom
Acts 27. 23. I serue.* But if any man thinke that ei-

Confessed
euen by the
diuel him-
selfe.

Acts 16.

16. 17.

q. What
place is it
they holde?

R. His Am-
bassadors.

Iob. 23.

23.

ther God speaketh too fauourably of
them, or S. Paul too partially of them.
selues, then let the Diuell himselfe bee
iudge in this case, who plainly & freely
confesseth) though he did it not in loue
to the truth or them). *These men are the
seruants of the most high God, which teach
vnto vs the way of saluation.* Let there-
fore either God be beleueed, who is for
them, or the diuell who is against them.
But what kinde of seruantes are they?
what place or office haue they? They
are his *Messengers or Ambassadors*, this
is their profession, and their place.

Now

Now then for the vse hereof,

If they be *Gods seruants*, then are they *not their owne* Maisters, they haue a Maister, euen God, whose they are, and *for whom*, and from whom they come: they may not therefore please themselves, nor serue their own pleasures, nor seeke the satisfying of their owne carnall lustes, either in matter of pleasure, credite, or profite: if they doe, then wil he call the to a heauie account, whose seruants they are.

Vse. 1. Then they must seeke to please God their maister, not themselves.

Againe, if they bee Gods seruants, then let them doe their seruice to God, and expect their reward from God: some Ministers wil expect the reward, and honour of Gods seruants, but will doe no seruice: that becomes not seruants: let such men remember *for whom* they come, euen from that God, who as he can giue reward, so hee will expect seruice.

Vse 2. then let them do their seruice diligently, and expect their reward assuredly.

And as for such men as painfully do their seruice, but are not regarded, nor rewarded of men as they deserue, let them bee content & continue in their faithfulnessse,

Though the world doe not, yet God will, for they are his Ambassadors.

faithfulnesse, for they are *Gods Embassadors*: & we know Embassadors may haue *gifts* giuen them, of those to whom they are sent: but they expect their *maintenance* from the kings their owne Maisters: So the *maintenance* which the world should giue Ministers, is like *gifts* giuen to Embassadors; if it come, it is no more then they deserue. If it come not, yet will faithfull Ministers doe their dutie, and expect their payment from their king and Maister *God*, whose they are, and whom they serue.

3. Vse. Let no man therefore wrong them for God will not suffer his Embassadors to be abused. No king so poore that suffered it.

Thirdly, if they bee *Gods Embassadors*, sent by him, and come from and for him, then let all such as either condemne, or any way iniury them, bee assured, that as *God* is mighty & powerful, so he will mightily reuenge it.

There was neuer King so poore or weake, but thought himselfe strong enough to reuenge any wrong offered to his Embassador. And shall *God* suffer so foule a wickednesse to lye vnpu-

1. *King*. 22.
26. 27. 28.
34 & 6.

nished? Nay, they and their posterities shall smart for it: let *Abab*, and *Iezabel*,
and

and *Julian*, say it be not so: and all ages
or stories, shew the contrary if they can,
that euer any contemner and abuser of
godly Ministers, escaped the visible
vengeance of Gods reuenging hands
on him or his.

Fourthly, seeing they are Gods Mes-
sengers & seruants, they must not be the
seruants of men, to please, or flatter, or
satisfie humours; this is not for them
that are Gods seruants: they therefore
that will bee slaues to the persons, and
pleasures, and humours of men, they
forget that they are Gods seruants, and
came for him: yea, they must not en-
deavour the pleasing of themselues, nor
the bringing of their owne purposes to
passe, but in eury motion, either made
to them by others, or suggested from
their owne hearts, they must forth-with
call to minde, *Who sent me hither, & for
whom am I come?* Euen from & for God:
therefore they are to yeeld to nothing,
nor ayme at any thing, but which may
be both to the will, and for the glory of
him that sent them.

2. King. 9.
33. &c.
Mat. 12. 1.
2. & 23.
4. Vlc. Ergo,
they must
not be ser-
uants of
men: that is,
men plea-
sers: but his
that sent
them.

And

Great men
must not
thinke to
haue Gods
seruant at
their com-
mand.

And if the great men of this world,
doe thinke it wrong that any man
should command *their* seruant against
their will, or expect any seruice from
them against their *owne* honour; then
let them thinke it reason that *Gods Mi-
nisters* should not bee commanded any
thing contrary to Gods will, or against
his honour.

And further, if *Ministers* bee *Gods*
seruants, then let them regard their mai-
sters glorie, and be ashamed to doe any
thing, either in their doctrine or liues,
which may dishonour him: that ser-
uant is vnworthy of a *good maister*, who
seekes not his maisters credite in all his
courses.

5. Vse. Er-
go, they
must for
the glory of
God their
Maister,
both in life
and doctrin.
6. Vse. Ergo,
they must
deliuer
Gods em-
balsage not
their owne,
and as they
receiued it,

Lastly, if they be Gods embassadors,
then must they not deliuer their owne
fancies, or inuentions, but that message
they receiued: And as they receiued it,
so must they deliuer it. And if they do
their duties faithfully, this doctrine is
comfortable to them, they may take
paines, with ioy they haue a maister wil
reward them: they may *speake freely*, (so
it

it be with discretion) they haue a master
will *make it good*: they may *stand boldly*
in the face of their enemies, they haue
a maister wil *defend them*. And euery
faithfull Minister may say to himselfe, I
will doe my dutie, and deliuer my Em-
bassage. *He whom I serue. and whose I*
am. He who sent me and for whom I come,
will beare me out. And thus much of
the inquirie which God makes, and the
manner of it.

Now let vs see the answer which the
Prophet makes, in these words,

Then I said, Here am I: send me.

The Prophet after hee was comforted
by God, and had his sinnes forgiven,
then answereth; *Heere am I, send*
me. First, marke heere, what a great
change is wrought on the suddaine; he
who a little afore, feared and shrunke at
the least appearance of Gods glorie:
now stands forth boldly, as soone as he
is called, and answereth: *Heere am I,*
send me. So great a matter is it for a mi-

M

nister

2. Point:
The Pro-
phets an-
swere here
am, I send
me.

Doct. 1. He
whose sinns
are forgiven
conceals bold-
ly to God: &
to his dutie.

nister to haue his finnes forgiven, and to feele the fauour of God to his soule and conscience. Here therefore wee haue an answer to two great Questions, often moued in the worlde.

Vsc. 1. Here is the true way to peace of conscience, and quietnes of minde.

First, many would haue quietnesse of minde, and peace of conscience, and cannot attaine vnto it; If they aske how they might, to them I answer; Here is the way, seeke it not in wordly wealth, carnal pleasures, nor humane learning, in companie nor recreations: but seeke it in the fauour of God, and pardon of thy finnes, and thou shalt not misse of it. Thus shalt thou haue comfort in thy owne conscience, courage before men, and boldnesse toward God.

Vsc. 2. To students. 1. If they would be Ministers, repent and get pardon of their finnes.

Secotidly, many Students in Diuinitie, would gladly be *Ministers* and doe much honour to the Calling: but they finde a feare and shrinking in themselves, and thereby an vnwillingnesse to venter vpon it. If they aske, how they may amend this: I answer, or rather the example of his *Prophet* answereth for me); Let that man set himselfe in Gods

Gods presence, enter into himselfe
search his conscience; finde out his sinns
confesse and bewaile them to God,
crave pardon in *Christes blood*; & grace
to leaue them, & cease not till he heare
the voyce of Gods spirit sounding in
his conscience: *Thy sinnes are forgiven
thee*. Then when God shal aske whom
shall I send, thou wilt answere readily,
and with ioy, *Heere am I, send me*.

And againe, many are driuen from
this calling, to beholde the contempt
and reproch, and daungers which be-
long vnto it. But let those men marke
heere the phrase of this holy *Prophet*,
when God asked, *Whom shall I send?*
Hee might have answered: *Lord, I*
would goe, but such disgraces and dis-
couragements doe accompanie this
Function, as I desire to bee excused:
but hee casting aside all such conceits,
answereth peremptorily, *Here am I,*
send mee. How came this to passe, for
certainly the Prophet was as sensible of
these wrongs as any of vs all, for he was

2. If they
would be
encouraged
against the
contempts
and wrongs
of the world
be assured
of Gods fa-
uour in the
Pardon of
thy sinnes.

nobly borne and brought vp, & was of the blood royal; surely, because he saw he was in Gods fauour, he had him and his Commission on his side, & he held this for a sure ground: *If God bee on my side, who can be against me?*

Therefore doubtlesse, those men who are drinen backe by these discouragements, were neuer settled in assurance that their *sinnes were forgiven*: nor satisfied sufficiently, that *God is on the side of all good Ministers*, and that their Calling as it hath his authoritie from God, so likewise, allowance, blessing, assistance, and defence of God about any other calling: for if they were, they would scorne the scorne, and contemne the contempt of the prophane world, and with much courage and comfort set their hand to Gods Plough, and say with the Prophet; *Here I am, send me.*

Dost. 2. We
must not set
others to the
labour of
the Ministe-
rie, but our
selues also.

Secondly, let vs obserue, how the Prophet when God asks the question, sends him not to *others*, nor commends *others* to that seruice, as is to be thought
hee

hee might haue done manv in the Churches of the Jewes, but offers himselfe, *Here am I.*

It controlles the carnall courses of many amongst vs in the *Vniuersities*, who thinke it sufficient to liue there, and send out other men, and giue testimonies and Letters of commendations to other men, but themselues stire not, when question is made; *Who shall goe to such a place? or who shall be sent to such a parish?* they say not, *Here am I*, but either it is *too little* a living, or *too great* a charge, or *ill seated*, or some fault it hath, that they will not be sent to it: but will answere God and his Church, there is such a man, and giue him Letters of testimonie, or commendation, and so all is well: but for themselues, they liue too sweete and easie liues, willingly to vndertake the contempt and burthen of the *Ministerie*.

Vniuersitie men must not be alwayes sending out others, but must also send out themselves.

Let such men therefore learne, when God & his Church giue them a calling, to answere with the Prophet: *Here am I, send me.*

And Students must not deferre too long, but hūste to the Ministerie.

For some too long, as some goe too soone.

Doct. 3. The Prophet wil not goe till he be sent.

And let all such as are *Students* of Diuinitie in the *Vniuersities*, marke here the Prophets answere, not, *I will be ready*, but *here I am*: why takes hee no longer time? because hee was now sufficiently qualified. Where let them learne, not to linger and lye rotting too long in their *speculative* courses: but when they are competently furnished with learning, and other qualities befitting that calling: let them shew themselves willing and ready to 'yeeld their seruice to the *Church*, when they shall be called. For as an Apple may as well hang too long on the tree, as bee puld too soone, and both make it vnfit for vse: so many men as well stay too long, as goe out too soone: and both wayes are made vnprofitable, or at least lesse profitable in the Church.

And to conclude this second point; It is not vnworthy to be noted, that the *Prophet* saith not, *Here I am*: and I runne on my owne head, but, *Send me*.

Hee willes the Lord to send him: then where are they who dare bragge of

of their priuate motions, and will runne when they are not sent ?

The *Prophet* might haue said : Oh, And that not
now I feele a motion from the Spirit, by priuate
therefore I will goe and preach: but he motion
stayeth til he *be sent* in expresse termes: expresse
Let no man therefore presume to presse words.
into this function, till hee bee fully re-
solved in his conscience, that God and
his Church hath said vnto him, *Goe.*

And though a man be neuer so well
qualified with all maner of sufficiency, Men there-
yet let him sit still and stay Gods lei- fore are to
sure, and let him say, *Heere I am, send offer them:*
me: and so rest contented vntill hee bee selues, but
sent. If any man say it is vnfit that a not to goe
man should say so of himselfe, *I an- till they be*
swere, let him not say so in words, but sent.
in deeds: let him therefore make prooffe
of himselfe, and giue the Church tryall
of his gifts. Vpon which experience of
his gifts, if he be found sufficient, that
practise of his is all one, and much
more then if hee had saide, *Here I am,*
send me.

Thus wee see the Prophet would

not stirre til he were sent, and therefore
in the next word he is bid to goe.

*And he said, Goe and speake vnto this
people.*

3
The Com-
mission re-
ceiued.

Here is the third and last point,
Namely, the *essentiall words of his Com-
mission*. Wherin, (after God had sought
for one to goe, and the Prophet had
presented himselfe, and offered his ser-
uice) God both giues him leaue *to goe*,
and further doth furnish him with au-
thoritie, both to *goe and speake*.

Doct. 1. No
man is to
preach with-
out a Com-
mission.

Math. 28.

19.

Acts 9. 6.

Ec.

Wherein the principall point is, that
the *authoritie* of the Prophets calling,
is derived from *God himselfe*, in plaine
and cleare words; *Goe and speake*; and
till then the Prophet went not. So in
the new Testament, the Apostles went
not into the world to preach, till they
had their Commission: *Goe and teach
all Nations*. And after them, Saint Paul
preached not till it was said vnto him,
Arise and goe.

In all which is discovered and con-
demned

demned the pride and presumption of those who dare run on their own heads, and will not stay till the Lord say vnto them: *Goe, and speake.* These men are bolder, then either the extraordinarie *Prophets* of the olde Testament, or the *Apostles*, which are the extraordinary *Ministers* of the new: who alwaies had their warrant with the when they went. And if any man aske why is it necessarie they should haue so; I answere, the reasons are many.

This is so,
for these
causes.

First, all *Prophets and Ministers*, are Gods Deputies and Commissioners, it is therefore reason that they haue authoritie from their Lord and Maister.

Rea. 1. Commissioners
haue no
power but
from the
King.

Secondly, their wordes nor deedes beare no credit, nor haue any power in them, vnlesse they be spoken *by vertue of a Commission*: nor haue their labours any blessing, vnlesse *God giue it.*

Rea. 2. Else
what they
doe, is with-
out vertue
or blessing.

Thirdly, these *persons* haue no protection, nor safetie vnlesse they bee *Gods Embassadors*: and how are they so, vnlesse they be called and sent by God, and haue authoritie giuen of God: For

Rea. 3. Else
their persons
haue no pro-
tection.

the c

these causes, no man is to thrust himselfe into the *Ministerie*, without a calling from God, and therefore no maruell, though those men who will bee *Chusers*, and *Callers* of themselves, and run when they are not sent, bee in their persons, subiect to all daungers: because they are out of Gods *protection*, & their labours without profit, because no blessing, nor *promise* of God was giuē vnto them: for GOD may iustly say vnto them: Let him that sent you, protect your persons: let him that sent you, blesse your labours.

Ob. how
may I know
if God bid
me goe?

Ans. we must
not expect
Gods voice
from hea-
uen.

But it will then be demaunded, how may I know if God bid me goe? for God speakes not now from heauen as in old time, and as to this Prophet: I answered, It is true, we are to looke for no such *visions*, nor *apparitions* from heauen, for ordinarily there are none such, and the *Popish Church* doth but deceiue themselves, and cozen the world, who tell vs of so many apparitions that happen to their *Monkes* and *Fryers*: for now ordinarily, God speaketh in another ma-

ner to his Church: for in Generall duties God speaketh to vs out of his word and holy Scriptures, and in particular and personall duties, (where the word in plaine termes serueth not) hee speaketh to a man by his owne conscience, and by the voice of his Church.

But hee speaketh to man two waies, generally in his

Out of his word, God sheweth thee the dignitie and excellencie of this calling, to be a Minister of the word: Namely, they are his Messengers and Embassadors, &c. that so hee may winne them to loue and affect it. And againe, the necessitie of it, that it teacheth the way to salvation, that without it ordinarily Gods Church is not gathered, nor mens soules saued, that this may stirre thee vp to undertake the burthen: this is general. But now particularly for thy selfe, wouldest thou knowe whether GOD would haue thee to goe or no, then thou must aske thy owne conscience, and aske the Church, for if thou be hartily willing, and be fully and worthily qualified, then God bids thee goe. Now thy conscience must iudge of thy willingness, and the Church

word.
1. Corinth. 4. 1.
Iob. 33. 23.
Acts. 16. 17.
Pro. 23. 18.

2. Particularly God speaketh. 1. by the voice of his conscience. 2. By the voice of his Church for thy gifts.

Church of thy *abilitie*: and as thou maist not trust other men, to iudge of thy *inclination* or affection, so thou maist not trust thy owne iudgement, to iudge of thy *worthines* or sufficiency. If therefore thy owne *conscience* tell thee vpon true examination, that thou doest not loue and affect this calling aboue any other, then God sends thee not: and if thou enter with such a testimonie, *not God*, but some worldly and sinister respect doth send thee, and put thee forward: for though thou doest *desire* it, yet if the *Church* of God giue not allowance of thy sufficiency, *God* doth not send thee: But if contrariwise, thy *conscience* doe truly testifie vnto thee, that thou desirest to doe seruice to God and his Church, in this calling aboue any other: And if withal, vpon signification hereof to the *Church*, and vpon trial made of thy gifts and learning, the Church (that is, mainly learned, wise, and godly, and such as the Church hath publickly appointed for that purpose) *doe approve* of that thy desire, and of thy *sufficiency* to doe God
 seruice

Where the
 2. voices call
 a man, there
 God bids
 him goe.

seruice in his *Ministerie*, and thereupon by a publike *Calling*, bid thee *goe*, then assuredly God himselfe hath bid thee *goe*. And it is as effectually a calling, as if thou heardst the voice of God from heaven: for as in *Repentance*, If thy conscience tell thee thou hast truly repented, and if thou canst make that knowne to the Church by so good euidence, as there vpon a *Minister* of God pronounceth the pardon of thy sins vnto thee: If thou rest herein, and knowest it to be as effectually, as if God from heaven had told thee, *thy sinnes are pardoned*. So is it here, if thou hast the testimonie, first of thy *conscience*, and then of the *Church*, thou art to rest therein, as in the voice of God: *Vse. 1.*

And this is the *calling* that wee are to looke for in these dayes. *Against the*
that run, cry
they be sent.

By which doctrine, as those are iustly condemned of foule *presumption*, who dare runne vpon priuate motions, and carnall respects, and are iustly left without *blessing or protection*: so they on the other side, doe offer great *wrong to God* and to his *Church*, who when they cannot
2. Against
such as are
called by
both voices
and yet will
not goe.

cannot denie, but they *affect* the Ministerie about any calling, and haue approbation of their gistes from the Church of God, yet will not beleue the Testimonie of the Church herein, but their own priuate *Iudgements*, which in this case is no way a competent Iudge, either for, or against. Let such men knowe, that they oppose themselves euen against *God himselfe*; it being certaine, that where the *inward* calling of the conscience, and the *outward* calling of the Church doe concurre, there *God himselfe* calleth and biddeth that man, *Goe, and speake*.

Now then (to drawe to an ende) let vs obserue in the last place, with what *authoritie* a Minister of God comes vnto vs, and executes his Function: euen with an immediate authoritie & Commission from God: whereby he is bid, *Goe, and speake*. If it bee so, let it perswade *the world*, to feare to doe any wrong, either to that calling, or to those persons who come with so faire a commission from *God himselfe*. But if it doe
not

Doct 2. See
the authori-
tie of a true
minister im-
mediate frō
God himself

Vlc. i. Ergo,
Let no man
wrong them

not perswade the prophane worlde, at
 least let this be a comfort & encourage-
 ment to all true *Ministers*; for if God
 bid them goe, he will goe with them him-
 selfe: If hee send them, hee will not for-
 sake them, but assist them, and blesse
 them, and open their mouthes, and en-
 large their hearts, and harden their fore-
 heads, and give power vnto their words
 to conuerth his children, & to confound
 and astonish the hearts of his enemies.
 If he send them, he will defend and pro-
 tect them, so that one haire of their heades
 shall not fall to the earth, without his prom-
 dence. If hee send them, hee will provide
 for them, and sufficiently reward them:
 and wil honour them in the hearts of his
 owne people, and magnifie them in the
 faces of their enemies. And lastly, if hee
 send them, he will pay them their wages,
 such an eternal waight of comfort here,
 and of glorie in heauen. And as they
 are here bid goe, so once they shal be bid
 Come: and that not onely with the ge-
 nerall call of all the Elect; Come ye bles-
 sed of my father, inherite the kingdome pre-
 pared

Vse. 2. Ergo,
 Let Mini-
 sters be
 comforted
 in doing
 their dutie,
 for if God
 send them,
 he wil neuer
 faile them.

Math. 25. 34

Math. 25. 21

pared for you. But euen with that particular Call, which especially belongs to them that are faithfull in this service: Come thou good and faithfull seruant, enter into thy Masters joy.

superis coupled my murderers p 66

Psalme, 118. 16.

Blessed be he that commeth in the name of the Lord, W. P.

Daniel, 12. 3.

They that turne many to righteousness, shall shine as the starres for ever and euer, W. C.

I. Cor. 4. 1.

Let a man so thinke of vs as of the ministers of Christ, and disposers of the secrets of God.

The second time newly perused and published with Marginall notes. Briefly laying down the matter and method,

FINIS.



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